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Straight Porn Permitted

Rule Bans Gay Erotica from Federal Prisons

By Larry Goldsmith
WASHINGTON, DC — The federal Bureau of Prisons has instituted a new rule which allows prisoners to receive heterosexual pornography but places severe restrictions on sexually explicit material which depicts homosexuality, sadomasochism, bestiality or sex involving children.

The rule, published in the *Federal Register* on December 7 and effective January 10, allows local prison wardens authority to exclude non-heterosexual materials "as potentially detrimental to the security, or good order, or discipline of the institution, or

facilitating [prohibited sexual] activity."

Guidelines published with the rule specifically do not exclude "material of a news or information type," "literary publications" or sexually-explicit material which has "scholarly value, or general social or literary value." A preamble to the guidelines further states that the Bureau of Prisons "does not agree, nor does our experience indicate, that the term 'sexually explicit material' is unnecessarily vague or overbroad, or 'inherently subjective.'"

Ira Kirschbaum, Assistant Gen-

eral Counsel for the Bureau of Prisons, told *GCN* that non-heterosexual sexually explicit material is excluded from federal prisons to protect gay prisoners.

"It's our opinion that if a person is identified as being homosexual at an institution, the chances for his being pressured for sex are increased and therefore the chances of assault are increased," Kirschbaum said.

GCN asked Kirschbaum if he thought a prisoner might not also be identified as gay because he or she received non-sexually explicit publications like *Gay Community News*.

"Now there is some danger there, too," Kirschbaum replied. "However, we have decided we should let that material in because of the heightened First Amendment considerations."

Asked to explain those considerations, Kirschbaum replied: "That has to do with other than prurient interest. It has to do with political interest; it has to do with sociological interest." He added that homosexually explicit material would more likely incite prohibited sexual activity than non-explicit material.

Asked if the rule had been instituted because of specific problems or situations that had occurred in federal prisons, Kirschbaum replied that it had not, adding that the rule had been drafted based on anticipation of potential problems that might occur.

Melvin Boozer of the National Gay Task Force Washington office told *GCN* the rule "is just a formalization of what was already taking place. It's not news to anyone."

But Boozer said that NGTF and the ACLU National Prisoner Project plan to challenge the rule because "it has no sound empirical basis. It's just the expression of a prejudice."

"To bolster their argument, they have recently published a report based on research they have conducted in house to say that is so," Boozer told *GCN*. "We took the report and showed it to a number of criminologists and sociologists and no one agrees with

them."

"There is no valid evidence to suggest that because a person has explicit homosexual literature in his possession, he is more likely to be the victim of aggression. That is, identification as a homosexual does not make him more liable to be a target of sexual aggression," Boozer added.

Mike Riegle of *GCN's* Lesbian and Gay Prisoner Project commented that "once again the prison bureaucracy business has shown itself to be simply an extension of the society at large, using 'protective' as cover for control . . . Are they really so stupid as to think that someone will be attacked for having an explicit gay paper like *Fag Rag*, but not for having *GCN*? Really, dear!"

The rule as most recently published is the result of a series of steps required for implementation of federal rules under the Administrative Procedure Act. The rule was first published in June of 1979 and public commentary solicited. At that time the rule allowed for rejection of any publication which "advocates or may lead to prohibited sexual activity in the institution." After receiving criticism that the rule was vague and overly broad, the Bureau published an interim rule allowing a warden to reject "sexually explicit material which by its nature or content poses a threat to the security, good order, or discipline of the institution, or facilitates criminal activity."

— filed from Boston

Would Allow State to Outlaw Abortions

Anti-Abortion Amendment To State Constitution Approved in Convention

By Larry Goldsmith
BOSTON — The Massachusetts Legislature, meeting in joint constitutional convention, took initial steps on January 4 toward adopting a state constitutional amendment banning abortion in Massachusetts.

The one-sentence amendment, passed on a rollcall vote of 113-56, provides that "(t)he General Court [Legislature] may regulate or prohibit abortion and may regulate or prohibit private or public funding of abortion or the provision of services or facilities therefor." For the proposed amendment to become law, it must again be approved by a constitutional convention in the new legislative session, which began on January 5, and then be approved by the voters. The amendment could find its way to the ballot as early as November 1984.

Pro-choice activists immediately condemned not only the vote but the whirlwind manner in which the Legislature passed the amendment. Senate President William Bulger (D-South Boston) brought the amendment to a rollcall vote before the wording, which had undergone extensive revision and differed substantially from the text published in the legislative calendar, could be published, debated or even read to the legislators. Legislators knew they were voting on an anti-abortion amendment, but almost none of the membership had read the actual text under consideration.

Rep. Susan Schur (D-Newton), in a post-vote interview with the *Boston Globe*, said Bulger's actions showed "an utter disregard not only for the rules of the Legislature, but more seriously, for the Constitution and the rights of women."

"I was waiting on the rostrum to see it when it came out of committee on third reading and when it did I saw that it had been changed," Schur said. "The

Senate president insisted they were only 'technical' changes, not substantive changes. Still, I thought that members should be given the opportunity to know what they were voting on, not that they cared."

The 1973 U.S. Supreme Court ruling in *Roe v. Wade* ensures the right of a woman to have an abortion and prevents individual states from passing laws which would outlaw abortion entirely. Even if the proposed Massachusetts amendment became law, the state could not ban abortion unless the U.S. Supreme Court issued a ruling superseding *Roe v. Wade* or efforts to pass a federal Human Life Amendment succeed.

The Massachusetts amendment could, however, have the immediate effect of shutting off Medicaid funding or other state support of abortions, including cases in which pregnancy resulted from rape or incest, or where pregnancy would endanger the life of a woman. Current Massachusetts law allows Medicaid funding only for those abortions deemed "medically necessary."

"People are saying that [the amendment] awaits federal action across the board, but I would say that short of outlawing abortion this severely limits a woman's access to abortion," Schur told *GCN*.

Schur said public opinion polls show that 60 to 75 percent of Massachusetts voters support the right of a woman to choose to have an abortion. "The task for us will be to make sure that these people vote when it comes up on the ballot," Schur added.

"People have to start paying attention to this because this is as wide a threat to the freedom of choice as has existed in this state and it's a third of the way there . . . People have to express their opinions to the representatives and senators now," Schur said.

People can also express their

opinions on the amendment at a rally sponsored by the Coalition for Reproductive Freedom to commemorate the tenth anniversary of *Roe v. Wade*. That rally is scheduled for Saturday, January 22 at 1 p.m., at the YWCA in Copley Square, 140 Clarendon Street, Boston.

In 'Sexual Lubricants' Case

Ohio Court Upholds Dismissal of Charges Against Gay Broadcaster

By Jil Clark

CINCINNATI — The Ohio State Supreme Court has upheld the finding of an appellate court which last year dismissed felony charges against a community radio station and a former producer of a lesbian and gay radio program, "Gaydreams" (see *GCN*, Vol. 8, No. 32).

In so doing, the high court has vindicated 37-year-old journalist John Zeh, who had been charged with "uttering matter harmful to children" after he read a humorous guide to sexual lubricants on his show two years ago. The high court agreed with the appellate court that Zeh and the operators of station WAIF were not guilty of the felony because the prosecutor could not prove that they had deliberately aimed the program at children.

Allen Brown, attorney for WAIF, a community-owned and operated radio station, hailed the high court's dismissal as "an important one for broadcasting . . . because what the prosecutor was trying to do was very dangerous. He was saying that the lowest com-



John Zeh
mon denominator of the listening audience is what we must consider. The appeals court has said no, everything that goes out on the air does not have to be fit for kiddies.

"This is only a partial victory, though. The courts didn't give us a clearer definition of what is obscenity . . . because they [the prosecutors] didn't allege that [Zeh and the station operators] had violated the state obscenity law."

Broadcasting in Cincinnati should be regulated by federal, not local, laws, says Brown. "Any prosecutor in a given county can apply his standard of what is obscene. This is dangerous when you have such broad outreach in modern media and such parochialism."

Zeh received an unwanted present on his 35th birthday in January of 1981: a call from Hamilton County Prosecutor Simon Leis, who is openly anti-gay. Leis queried Zeh about the content of the seven-minute segment on sexual lubricants he had recently aired.

A straight couple had reportedly complained to Leis that their children had heard and recorded Zeh's Saturday afternoon broadcast and had told their parents about it. Two months later, Zeh was charged with four counts of a felony, was evicted from his apartment and lost his editorship at a local community newspaper. He was facing a \$10,000 fine and 20 years imprisonment, five years for each of the four children who

Continued on page 3

News Notes

quote of the week

"Another fact Mondale has his sights on is the homosexual vote. The 1984 election, according to political strategists, will mark the emergence of homosexuals as an important force in national politics. Homosexuals tend to be middle- or upper-class; they have money to contribute, they follow politics and a large percentage of them vote. 'There must be 3 or 4 million of them out there,' says Mondale, referring to homosexuals, whom he believes can be relied on to vote as a block for whichever candidate wins their favor. Mondale is the early leader in that regard, having recently been the keynote speaker at a dinner sponsored by the Human Rights Campaign Fund, a lobby for homosexual causes. Mondale has also met with Dan Bradley, who used to be the head of the Legal Services Corporation and who, since announcing his homosexuality in a New York *Times* article, has become the nation's most celebrated gay person. Obviously, this is a risky strategy; it could backfire on Mondale in the South and in blue-collar areas. Mondale told political allies, 'The trick is to say you're against discrimination without endorsing their lifestyle.' For the record, he claims his Human Rights Campaign Fund speech objecting to discrimination against homosexuals and others had no political purpose. 'It's just a statement of philosophy I've wanted to make for some time,' he says."

— Gregg Easterbrook in "Perpetual Campaign: Does Walter Mondale have any new ideas?" in the January *Atlantic Monthly*.

uncertain appeal

AUSTIN, TX — The newly-elected attorney general of Texas has said he may not pursue a planned appeal of a court decision striking down the state's sodomy law as unconstitutional. According to *This Week in Texas*, Attorney General Jim Mattox told a press conference in December that he may leave the sodomy law question in the hands of the legislature instead of appealing the court decision. Mattox's predecessor, Mark White, announced the day before he was elected governor that he would appeal a ruling by Federal Judge Jerry Buchmeyer issued in August declaring the law unconstitutional. White was elected with the endorsement of the Houston Gay Political Caucus.

Some gay activists have argued that the decision should be appealed since a favorable ruling in an appeals court would be recognized in the five states in the appeals court's jurisdiction while the original decision applies only to Texas.

erroneous bashing

BOZEMAN, MT — A district judge here has given a two-year suspended sentence to a man convicted of assaulting a woman he though was a gay man. Associated Press reports that Judge Joseph Gary claimed he was lenient with defendant Mark Miller because the assault on the woman was his first offense, because Miller voluntarily enrolled in an alcohol treatment program and because he agreed to pay a portion of his victim's medical expenses and lost wages. Aggravated assault usually carries a penalty of two years in prison. After drinking a case of beer, Miller assaulted Stacy Gaffner when he say her kissing a man. "I thought I saw two gays kissing, so I punched one and it turned out to be Stacy Gaffner," Miller is quoted as saying. Miller hit Gaffner with a beer bottle and then kicked her in the face when she tried to get up.

dykes, faggots build center

NEW YORK — Members of lesbian and gay social service groups here are working with members of New York City Community Center, Inc. to create a lesbian and gay community center in the Archives building on Christopher Street. At a December meeting, the NYCCC Board of Directors discussed the purpose and history of their organization, explained the architectural plans for the building and membership criteria for groups wishing to participate and reviewed a fund-raising campaign. Renovations in the building have begun and occupancy is expected by the summer of 1984. The meeting was the first major exchange between the NYCCC and those lesbian and gay social service organizations that had expressed an interest in locating at the center. Those at the meeting included representatives from the Blines, Inc., Salsa Soul Sisters/Third World Women, Big Apple Corps (formerly the New York City Gay Community Marching Band), Senior Action in a Gay Environment, Gay Male S&M Activists, Parents of Gays, Identity House, Gay Men's Health Project, Gay and Lesbian Independent Democrats, St. Mark's Clinic and Gay and Lesbian Community Services. For information, call David Shapiro at (212) 929-4646 or Gary Ormiston at (212) 707-3510.

disoccupation

LONDON — The occupation of a church in the King's Cross section of this city by 25 prostitutes ended after 12 days when authorities agreed to the women's demands. The 25 masked women of the English Collective of Prostitutes had entered the Church of the Holy Cross on November 27 to demand an end to the abuse the police and other authorities had long subjected them to. Police had routinely arrested them illegally, they said, had abused them verbally and had beaten and even raped them. Local authorities had often threatened to take away their children (see *GCN*, Vol. 10, No. 25). The occupation ended when authorities agreed to assign a city employee to monitor police activity in the area and to schedule a meeting between the women and the chief of police. In addition, city employees in the housing and welfare departments will work with the Collective to help women who want to give up prostitution.

brutality insurance

HOUSTON — A human rights organization in this city is offering gay people an insurance plan against police abuse, the *Montrose Voice* reports. Named after Fred Paez, a gay activist murdered by an off-duty cop in 1980, the Fast Release Emergency Defense (FRED) plan will provide \$800 for bail bond and \$500 for cash appearance bond to policy holders arrested in remote areas and additional benefits in cases with "clearly evident circumstances of civil or human rights violations on the part of the legal authorities involved." Benefits also include notification of a lawyer, family member, friend or any other designated individual in case of arrest or other emergency. George Barnhart of the Houston Human Rights League, the organization responsible for the insurance plan, predicts 5,000 to 10,000 Houstonians will sign up for the insurance by March. A Hispanic organization has also expressed interest in the plan. The Houston Police Department has one of the worst records of police brutality and human rights violations of any department in the country and Chicanos, Blacks and gay people are frequently the victims.

federal \$'s fight aids

WASHINGTON — During its lame duck session, Congress appropriated \$2 million for AIDS (Acquired Immune Deficiency Syndrome) research. The continuing resolution by which the money is appropriated is a "significant victory," said Susan Green, Field Director of the Gay Rights National Lobby (GRNL), considering that only \$500,000 was provided in fiscal year 1982 and only two other new health-related programs were funded during the entire 97th Congress. The funds will be used by the Centers for Disease Control to expand monitoring activities in hopes of learning more about the disease, said Green in a press release. The CDC, which had already made AIDS research one of its top priorities, has records of 800 cases of the disease, 300 of which have resulted in death. Two new cases are reported to the CDC each day. Medical researchers still know little about the cause, mode of transmission, treatment or cure for AIDS. They know that the syndrome causes a profound suppression of a critical part of the body's immune system. Commenting on GRNL's success in obtaining the increase in CDC funds for AIDS research, GRNL Executive Director Steve Endean said, "Without the persistent efforts of GRNL's field associates and other key contacts, particularly in those states with senators and representatives on the Appropriations Committees, the GRNL lobbying effort would not have met with the same degree of success. This victory demonstrates that the gay community must continue to utilize the same constituent lobbying techniques which are effectively used by other grass roots organizations."

Among the groups in GRNL's coalition supporting increased funding were the American Public Health Association, the American Psychiatric Association, the National Association of Social Workers, the American Psychological Association and the National Hemophilia Foundation. GRNL is now focusing increased attention on the National Institute of Health (NIH), which "continues to lag behind in devoting resources to AIDS research," said Green. "An increased commitment by the National Institute of Health is essential because NIH performs the research necessary to gain an understanding of the medical aspects of the disease while CDC concentrates on the surveillance of incidence and other important statistical gathering functions." GRNL intends to further utilize the field network in attaining this goal. Those interested in joining the AIDS Constituent Lobbyist System should contact Bard Church, c/o GRNL AIDS Project, PO Box 1892, Washington, DC, 20013, (202) 546-1801.

union inconsistency

HARRISBURG, PA — Despite a history of pro-gay and other progressive positions, a public employees' union has not sought to include sexual orientation in the anti-discrimination clause of its new contract with the Commonwealth of Pennsylvania. Philadelphia *Gay News* reports that Edward Keller, a negotiator with the American Federation of State, County and Municipal Employees (AFSCME), claimed that an existing provision in the contract prohibiting discrimination on the basis of sex also bans discrimination on the basis of sexual orientation. But Russell Cardemone, openly gay corresponding secretary for AFSCME District 47 in Philadelphia, refuted the claim. Cardemone also said it was precisely because of the lack of protection in the union contract that no complaints of anti-gay discrimination had been lodged against the state by its employees. Cardemone told *Gay News* that, in addition, an executive order banning discrimination against state workers issued in 1976 by then-Governor Milton Shapp can be eliminated at any time at the discretion of the governor.

AFSME officials in Pensylvania have reportedly been reluctant to back lesbian and gay rights in the past out of fear of alienating such union members as prison guards. AFSME, the nation's largest public employee's union and the second largest union in the AFL-CIO, added to its constitution a ban on discrimination against its own gay members in 1980 and passed a resolution calling for the passage of gay rights legislation in July 1982 (see *GCN* Vol. 10, No.2). Several other unions representing state employees, including the Pennsylvania Social Services Union, the Pennsylvania Federation of Teachers and the Pennsylvania Nurses Association, include protection of lesbian and gay workers in their contracts.

quiet and genteel

OGUNKUIT, ME — Nightclub owners in this small, coastal resort town have vowed to defy new ordinances restricting late-night entertainment. Many lesbians and gay men vacation here, patronizing gay-run inns, restaurants, discos and other businesses. The reaction of some townspeople to the presence of "out" lesbian and gay male visitors has caused tension in the past. But town officials maintain that the new ordinances are aimed only at curbing a noise problem and preserving Ogunquit's quiet and genteel character. The ordinances, which were approved by a wide margin at a recent town meeting, prohibit dancing to recorded live musicians who perform at restaurants and bars from using electronic amplifiers.

We at the GCN Prisoner Project often get letters from prisoners who are really being treated rudely (above and beyond the usual terrorism of the prison business) because of their being queer: sexual assaults, denial of lesbian and gay publications, transfer to other prisons when they try to file protests. It's a frustrating experience for us because, to begin with, prisoners are often hard to contact (even by mail!) especially at times when the prison is harassing them. This is one of the tools of the prison trade: what the folks outside don't know about won't make them angry. But prisoners are especially hard to contact and support from long distances. Prison officials in Attica, N.Y., and Soledad, Calif., are much more responsive to letters, etc., from Buffalo/Rochester and San Francisco than they are to letters and press coverage from Boston. They're afraid that local media or some local group or lawyer might get involved and burst their net of secrecy and call public attention to something the officials want to keep behind their walls. So we're going to try to put together some information about individuals, groups, media, etc., in the vicinity of prisons where we have lesbian or gay readers. Any information of this sort that you might have is of interest to us. For example, information about individuals who would be willing on a now-and-then basis to write a letter of support at a critical moment to a prisoner (not necessarily as a penpal, just helping out in a hard time and at the same time letting the prison officials know that the person does have some contact with the outside), or maybe a letter of protest to a warden or to the local media: such information would be very helpful in critical moments for these incredibly vulnerable people. Let us hear from you so we can begin to compile a network of resources in the vicinity of each prison where we have readers. Any information at all (it needn't be strictly lesbian or gay resources) would be appreciated, as would any relevant ideas or experience you want to add regarding prisoner support. Thank you.

Cincinnati Prepares for Treatment of AIDS

By John Zeh

CINCINNATI — The city Health Department's commitment to keeping homosexuals well and hearty continues to grow, but one official fears too few sexually-active men are taking advantage of an important regional resource.

An interdisciplinary task force is at work here preparing a "preliminary protocol document" to treat victims of Acquired Immune Deficiency Syndrome (AIDS).

At least eight suspected AIDS cases have been reported in Ohio, with one fatality in Cincinnati. Two of those may not be true AIDS cases. The newly-named medical problem includes a rare cancer, a form of pneumonia and other opportunistic infections. Three of the Ohio victims have died.

Michael Ritchey, administrator of the Health Department's Clement Center and its Sexually Transmitted Disease (STD) clinic, has helped organize the task force, which consists of officials from the University of Cincinnati (UC) College of Medicine.

The Clement Center is located in the Department's main building in the "Pill Hill" medical complex just north of downtown.

The task force's goal is "subtle," Ritchey told *GCN*. "Intervention is the idea. We want to do the correct things for the correct people. Who knows when we will get an actual bona fide [AIDS] case here?" he asked before the January 3 death.

The Center's services are being expanded at several levels, so Ritchey promises better, quicker help now that another nurse has been hired. He says he's concerned, though, that few gays are getting screened for the new vaccine, which offers 95 percent immunity to hepatitis B, an insidious liver disease.

The clinic offers a \$25 blood test to determine whether one is already immune and can forego the three \$40 inoculations available at the center.

Only about 30 people have signed up for screening; fewer than two-thirds have come in, Ritchey said. "If that's all the community

awareness there is . . .," he paused, but declined to speculate on Greater Cincinnati's interest in the historic vaccination project.

Heptavax B is manufactured by Merck Sharp and Dohme from

human blood collected at centers such as the University Hospital's Hoxworth Center. Donors with immunity, many of them gay, are paid for their blood.

Ritchey wants more men screen-

ed because he's "anxious to see how many are immune. I imagine the number will be quite high" among the sexually active. "If a gay man is relatively cosmopolitan in his activity over five years, he's pretty much assured of having been exposed to someone with hepatitis B and have adequate antibodies." Most cases are minor; only ones requiring hospitalization show up on health statistics.

Screening is quick and efficient, with only one person a day "worked in rapidly and immediately without a wait," Ritchey said.

The AIDS task force is also working to insure proper treatment, "A feat in a large teaching hospital," Ritchey said, expecting the protocol to be ready in early January.

Asked if the AIDS project has adequate funding, Ritchey replied "Well, we're pushing." He hopes development of the AIDS protocol plan, one of the first in the nation outside "problem areas," will help

develop more support in solving the baffling mystery behind Kaposi's Sarcoma, pneumocystis carinii pneumonia and the other diseases associated with AIDS.

"There is a great deal of research being done. Some that is required in New York is being done here at the Medical Center," he said. "It's quite an effort, but it's such a perplexing problem that we can't really predict what the effort will bring."

The STD clinic should not suffer from the Department budget cuts, he said. The city expects to lay off 29 health workers, but none in his clinic.

"We can see more patients now, and after a few months we'll see a real increase in the amount of services we'll be able to provide. We're setting in place better screening for gay men with 'gay bowel syndrome' and other parasites that may be a problem not usually associated with STD," he said.

Praise for AIDS Program In Cincinnati

By John Zeh

ATLANTA — A member of the federal Activities of Acquired Immune Deficiency Syndrome (AIDS) Task Force here calls the Cincinnati Health Department's AIDS-related project unique and progressive.

Research and study on the mysterious illnesses were begun early, unusual for a town with no AIDS cases reported yet. Most efforts undertaken by health officials and gay community organizers have occurred in large cities with high outbreaks of AIDS cases.

The Queen City AIDS effort was one of the first outside a problem area, according to Dr. Harry Haverkose, an epidemic intelligence officer with the U.S. Public Health Service. "That makes us feel pretty good," commented Michael Ritchey, who has helped plan procedure should AIDS show up in Cincinnati. He runs the Health Department's Clement Center and Sexually Transmitted Disease (STD) clinic in the Southern Ohio town.

Dr. Haverkose addressed Cincinnati health officials in June and December at the invitation of the Task Force. A public forum on AIDS and screening for the new hepatitis vaccine was held in October.

"Some other health departments are thinking ahead with increased awareness," Dr. Haverkose conceded. "More and more are looking this way. Many have had one or two cases. For instance, the Min-

neapolis Health Department has been very active in setting up surveillance and trying to document connections with other cities.

"But," he added, "Cincinnati is definitely one of the few. I would make as many complimentary statements as I could about what [the Cincinnati Health Department and Task Force] are doing. They're one of the most progressive operations that are thinking ahead, writing things down, setting up a protocol."

By mid-December, the U.S. task force had documented 850 cases around the world that meet the Centers for Disease Control definition. About 75 percent of the victims have been gay or bisexual males; the rest, intravenous drug users, Haitians and hemophiliacs, he said. Some suspicious cases among children were recently discovered, but they may be congenital and not AIDS-related, he added.

Those new cases among children could help spark new money for research into AIDS, Dr. Haverkose said. "We have got a sizeable amount of money here. The CDC has been quite early in getting involved in this, with several million dollars spent already. Whether we've spent enough, or whether the world has, is a judgment call. Any researcher would like to have more money because he can always think of more things that could be done."

— filed from Cincinnati

Did You See?

The following column by Colman McCarthy, entitled "Gay Rights and Gay Acceptance," appeared in the *Washington Post* for October 9, 1982:

A 10-foot pole has been picked up by Walter Mondale, the pole that previously he would not touch the issue of homosexual rights with. Mondale spoke at a fundraising dinner in New York the other evening for the Human Rights Campaign Fund, a political action committee that gives money to candidates who back homosexual rights legislation.

A decade ago, a national politician siding with the gay-rights lobby, or what there was of one back then, would have been risking political suicide. Today it can be a political death wish *not* to be for gay rights. Mondale is now racing to catch up with the 1980 Democratic Party platform, the National Council of Churches, Ted Kennedy, Jerry Brown and nearly 60 members of the House who are cosponsors of a gay civil rights bill.

Mondale, a presidential aspirant though not yet fully booked into every last Holiday Inn on the campaign trail, is engaging in practical politics. Advocating gay rights puts him in favor with the estimated 20 million members of the nation's gay men and lesbian community. A large number of that significant minority, whether they are gay pride activists or the emotionally self-imprisoned, have successfully persuaded many politicians that discrimination in jobs, housing, public accommodations and federal programs on the basis of sexual orientation is wrong. Legislation in the House and Senate is pending.

The political strength of the gay rights movement was seen in the 1980 congressional elections. Supposedly that was the big year when the Moral Majority and the New Right emerged as wielders of national clout. Jerry Falwell, the righteous finger-waver, said that homosexuals "are an indictment against America and are contributing to her downfall."

Falwell wondered, "If homosexuality is deemed normal, how long will it be before rape, adultery, alcoholism, drug addiction and incest are labeled normal?" In the fall of 1980, 51 of the 55 House members who cosponsored the gay civil rights bill were returned to Congress by the voters. Two did not seek reelection

and two who lost had races in which their sponsorship of the bill was not an issue.

For all of the political advances that have been made, the country still suffers cultural homophobia — an irrational intolerance or fear of homosexuals. Even someone as intelligent as Rep. Millicent Fenwick (R-N.J.), who generally supports civil rights for homosexuals, retreats on the issue when it involves gay teachers. "We cannot have proclaimed homosexuals teaching in our schools because people will not put up with it," she said in recent hearings before the subcommittee on employment opportunities. "It is ridiculous not to have them in construction or insurance companies; who cares?"

Fenwick was in thrall to the gay-as-wicked-predator myth. No evidence exists that homosexuals are compulsive recruiters to their orientation, much less obsessive seducers of children. Fenwick's argument overlooks the fact that teachers already face dismissal or discipline for advocating personal leanings in the classroom, whether it is their religion, politics or sexuality.

Susan Green of the Gay Rights National Lobby correctly points out that "sexual orientation is determined by age three or four and will not change significantly thereafter. Using one's teaching position as a platform to attempt to influence a student's sexuality is wrong, and most gay teachers would agree. The idea that people become gay just by associating with gay people is simply incorrect. That idea doesn't make sense, as most people have associated with gay people, whether they know it or not."

Although most in the larger heterosexual population have moved past the attitudes vented in the infamous crusade of Anita Bryant in Florida, when bumper stickers saying, "Kill a Queer for Christ" were common in Dade County, the country is still more politically accepting of homosexuals than culturally accepting. But even political acceptance has a negative tone. In the 1960s, it was not enough for whites to "accept" blacks. The moral obligation was to unite in a political alliance, and end the abuses caused by discrimination.

It should be that way now, with blacks, gays or any minority: share in the struggle to win the rights they are due.

Gay Broadcaster

Continued from page 1

allegedly heard Zeh joke about the difficulty of getting the smell of mashed banana out of a bed.

Producer Zeh and attorney Brown say that Leis considered the content of Zeh's broadcast obscene solely because it dealt with gay male sex.

Brown said, "If it attacks their value system, they confuse it with obscenity. That's what obscenity is always. That's why 'I love you,' expressed between two men is obscenity, while 'I love you' between a female and a male is considered almost poetic."

Leis was not reachable for com-

ment by press time.

Tom Knox, who was station manager at the time of Zeh's controversial broadcast and subsequent one-month suspension, disagrees. "I think the initial filing was an attempt to intimidate cable TV outlets here, where cable is catching on," said Knox. Questioned further, he added, "We can speculate, as a lot of people in the gay community do, that the prosecutor was out to get gays. But he is a very dedicated individual . . . who was doing his job as he saw it."

Knox, who said he is "elated" by the court's dismissal, added that Zeh's program was "in bad taste" and that he had "exercised piss-poor judgement" in airing it. "Here is a man who is a trained professional broadcaster. He knew the problems that a broadcast of that nature on a Saturday afternoon would cause him. He should have been dismissed but we didn't want to cut off the voice of the gay community because it is part of our responsibility to allow people who are under-represented to broadcast."

"The sneer and giggling in his

voice made it doubly offensive," Knox said. "He could have worded it a little differently and gotten away with it. Cincinnati is a conservative town and Zeh was like a college student 'mooning' — like turning your butt to the whole world and saying, 'Kiss it.'"

At the time of the indictment, Zeh told *GCN* that he was "trying to inject a little humor into these poor homosexuals' lives out in the country."

Zeh was fired over a year after the broadcast when he re-aired the segment just prior to Leis' presenting the case in the court of appeals.

Zeh maintains that Leis' action has had a chilling effect on local broadcasters. He added, "There's no program like 'Gaydreams' now. Many people have told me they miss it."

WAIF is meeting its commitment to homosexual listeners, says Knox, with a program called "Alternating Currents." "It's a more comical kind of program," Knox explains. "It pokes fun at the stereotypes of gays, and at gays as well. It's well accepted by the community."

— filed from Boston

Correction

No credit was given in last week's *GCN* for a photograph on page three of a NAMBLA press conference in New York. The photo was by Peg Byron.

We appreciate the photograph and regret the omission.

Community Voices

pluralism

Dear Editor,

A heartfelt applause to *GCN* for once again devoting its precious space to the article on Gay Asian consciousness and the gay movement in Hong Kong.

The fact the *GCN* recognizes the internal pluralism of the gay community and regularly provides real participatory opportunities for minority gays demonstrates, at least to me, the achievement and consolidation of a truly mature *gay community* identity. This situation is so desirable in Canada, where the gay movement seems to be the property of gay white men whose elitist demagoguery often proves to be nothing more than lip service to visible minority gays. Excluding one province where multiculturalism remains at the total mercy of institutionalized xenophobia and fervent nationalism, how I wish the gay community here—or to be more precise, the gay male leadership—could be more politically open-minded and culturally more sensitive when it comes to acknowledging at least the existence of minority gays in its midst and their potentially useful roles in promoting open dialogue as well as coalition building with other legitimate minorities for common objectives.

Where Mr. Siang-huat's article on Gay Asian consciousness is concerned, I think one major issue has not been directly tackled: the double edge of gay liberation in poor countries.

Just as Christianity was used for political purposes, as a manipulative brainwashing weapon to justify "the White Man's Burden" and cultural genocide, gay liberation can become a materialistic illusion which only encourages further sexual and economic exploitation of the weak, the young and the poor in countries made "underdeveloped" by centuries of Western colonialism. Whereas many years ago, the White Man came to rob the land and rape and enslave the people, gay liberation today may turn out to be the "Gay White Man's Burden" of the 20th century if it provides an ideological framework for sexual freedom in a socioeconomic context not conducive to such self-realization. Because gay liberation is strictly a North American social fabrication which is possible only thanks to the dynamic pluralism of this progressive industrial society, it inevitably leads many poor gays of the world to unrealistically strive for such privileged living standards without first working to improve the immediate bread-and-butter conditions of their own countries. The easiest way to achieve one's gayness, I am afraid, is prostitution, also a means to support one's livelihood with tourist dollars.

The proliferation of the popular "international gay guides," which contain information as to where and how to get local guys, most of whom are young and poor, for sex, attests to the fact that universal gay liberation practically ends up as being synonymous to organized colonialist prostitution and perpetuation of socioeconomic exploitation. In addition to these guides, that many gay magazines continue to print stories depicting delightful and ready-to-please exotic native youths (Montreal has a well-known writer whose romanticized "travelogues" about sexual paradises were even published in Europe!) shows in effect that anything is permissible as long as gay means profitable and lucrative business.

Gay women and men everywhere need to question the standards of gay liberation and modify them to suit their respective culture, reexamine them and any historical or economic link to colonialism that may exist so as not to repeat or perpetuate it, and lastly to speak out, with greater responsibility and conscience, against those aspects of our gay culture which praise or advocate sexual exploitation abroad. I believe this is the least we in North America can do to prevent the gay lifestyle from being attacked by people who are yet to be imbued with imported Judeo-Christian saintiness as what many hypocritical "Christians" have said about gayness: decadent, immoral and corrupt.

Keep up the good work! And Happy New Year!

Sincerely,
Fo Niemi
Montreal
Quebec, Canada

speaking out

Dear Community Voices:

Because of the letter from Aryen Engel in the January 1, 1983 issue, I am very concerned that some readers of *GCN* have assumed that the anti-Zionist "Speaking Out" column which appeared in the paper recently was a *GCN* editorial, or was in some way endorsed by the *GCN* staff or membership. This is by no means the case, and I believe this misunderstanding is caused by the very poorly designed "Speaking Out" column, which does not make it clear who is "speaking out" or why. This has bothered me on many other occasions, too. I would like to suggest that *GCN* clearly describe the nature of this column, which is an open forum for readers, in every issue in which "Speaking Out" appears. Often, I have wished to know more about the people who have written pieces for this column, too, and would suggest a brief descriptive statement be allowed to con-

disabilities

Dear Friends,

On January 22, we will host a party to benefit Margy Dowzer, a disabled worker who needs your support.

In these times of high unemployment, shrinking wages, and rising rents, people with disabilities face some additional battles. Since Margy's back injury two years ago, we have seen her deal with serious physical limitations. She has been forced to give up work, sports, radio production at WMBR, and organizing women railroad workers. She struggles with numerous government agencies, health care systems, and a lawsuit—all while in constant, severe pain and with an uncertain future. Not only is our world built on assumptions of "ableness", but someone such as Margy, who may not fit into the preconceived ideas of what "disability" means, is expected to prove repeatedly the what, how and why of her limitations.

We are all vulnerable to injuries or disease which could leave us unable to support ourselves. There are no guarantees that the government or an employer will pick up the tab. This points to the need to work, as many of us are doing, to change the economic system so that people's needs are the top priority. In the meantime, we also need to support one another in times of personal hardship.

Benefit parties are not new, but we hope that this one will encourage others to do something similar for friends in need. We hope that as a larger community we will be just that: a support to those who need it.

The party will be at 9 Asticou Road, Jamaica Plain, and will begin at 9pm. The suggested donation is \$4, depending on what you feel you can afford, and there will be a raffle drawing for some great prizes. The party is drug and alcohol free. Call 522-3239 for directions or more information.

A lot of people are pitching in to make this benefit happen, so come see your friends, bring a few others, and celebrate with us the love and power we have to support each other.

We look forward to partying with you!

Carol Katz — Jamaica Plain, MA
Yvonne Forrest
Jan Puibello
Deborah Coles
Maureen McCarthy
Ginny Cutting
Kiki Zeldes
Ginny Renahan — Boston, MA

dear family

Dear Editor,

Over the holidays I wrote a letter to my family which I would like to share with the lesbian and gay community.

"Dear Family,

Can we ever talk about my relationship with Wave, a woman? Will she always be invisible? Not mentioned and thus frightening?

Oh, I wish it *were* easier, that you could accept my gayness instead of not mentioning it, and making me *feel* queer. If I were straight, I'm sure you would have asked me so many questions about him — what his name was, his age, what sort of education and job outlook had he . . .

Instead, you seem not to care

And there are so many things going on in my life now, in my relationship with this very special woman. I've been involved with her for 1 1/2 years now. It's no light fling! No cult taking me over. No momentary choice. It's in my roots — my blood and genes.

Oh, I never thought I would care that you accepted me. That you grant me a family member and that you recognize my lover. But I do care. I do wish I had the privilege of freely discussing my plans, including Wave, while I talked with you. Just like you do. Mentioning your lovers/spouses to me. You can talk and I *listen*. I have listened for *years* to these on-going sagas.

Now when I am making important life decisions and hoping/planning to spend years with this woman, you do not care to listen. Or maybe you can't deal with it. Well, this holiday has made me realize something very important. Though I am thankful for your occasional interest, phone calls, money; I cannot thank you for much emotional support or recognition of this relationship. I am committed to Wave similar to any heterosexual couple, married or unmarried. She is the woman I love. She is my family.

Caroline."

C. Ayers
Washington, DC

tributors.

GCN has never taken an editorial position on the mid-east, and, in fact, *GCN* rarely takes editorial positions on political issues — explicitly, anyway. I think this is a good policy, and certainly the only one that is workable, given the diverse nature of people involved with the production of *GCN*.

I would like to very much thank the readers who have responded to the "Speaking Out" column by presenting the Israeli and Zionist side of this controversy. I have found the information their letters have provided very enlightening. My hope is that through knowledge and understanding, 1983 will be a year of satisfying peace for everyone. Maida Tilchen
Boston, MA

justice missouri style

Dear Readers,

I'm writing this to share an experience that happened to a friend and I. While traveling thru Missouri on a hot July day, we decided to stop at a bar for a drink. On entering the bar I noticed several guys playing pool. As we sat at the bar we began to hear discriminating remarks about gays being directed toward us but indirectly. After 5 or 10 minutes one of the guys, older than us, who were doing all the loud talking came to where we were sitting and after a few exchanged words the discussion heated into an argument while the other three began to call us faggots, queers, fruits, etc. etc. At the same time I noticed one of the others went out the back door and came back a few minutes later. The bar tender came over and told us why don't you fags get the hell out of here while you can. So we left and as we returned to the car my friend noticed that our tire was cut with a knife. So we got out the jack to fix it, and saw three of those guys walking toward us. Without a word one of them pulled out a small minibat and hit my friend in the head several times. So I pulled the tire jack from the car and went to help my friend, hitting one of them with it. After a few minutes the police arrived and I was charged with aggravated assault and my friend was taken to the hospital. After several weeks they brought my friend to the jail and he also was charged. After a jury trial a few months later both of us were convicted of aggravated assault and I was sentenced to seven years and my friend was sentenced to three. We were first offenders they said. The town locals got off free and never spent any time in jail. During the trial the bar tender testified that we started the thing in the first place.

To anyone going through Missouri, take my advice and don't stop. You can't beat the locals and their "justice". If there is anyone out there who could write I would dearly appreciate it. It would be a great blessing. I'll be here for awhile "doing time." Thanks.

Sincerely,
John Kitchell
20591
Box 900
Jefferson City,
MO 65102

we do it without them

Dear Mike

I just received your letter and was happy for the response and interest. Because of all the mail you receive from gay people in prison, you are probably aware of some of the cheap discrimination that we are subjected to. The (gay) Club here at the penitentiary hopes to control some of this abuse. The administration here refuses to let us have a recognized club, so we do it without them. We are in the process of having people from the streets help us get something going in here. By ignoring us the administration forgets that we, as people in prison, and as gays, are used to having to help ourselves to get ahead in life. The main problem here is that most of the people that work in prisons have a cowboy outlook on life, which is only due to their lack of interest in themselves and their fear of who they might be.

I myself see the outcome everyday of these people not being able to cope with gay people. Over the last three years I've been in three prisons in this state, Shelton, Monroe, and Walla Walla. I was sent from Monroe to Shelton at the age of 21 because I was almost raped and instead of submitting I defended myself and hurt the guy. I was sent to Walla Walla from Monroe because of sexual mannerisms. Here I'm sitting off in segregation (the hole) because I organized 7 gays to stand up against discrimination, so I'm "dangerous" to the institution, even though I'm only in prison for a fist fight that I was in while on probation.

I don't regret being in prison, but as time goes on I feel cheated, so I funnel my energy to organizing gays and I don't feel so wasted. I feel this club will progress into something and helping out each other the administration cannot ignore us for long.

Thank you again for your interest. We will keep in touch and tell you how we like your paper. Respectfully,
Bill Gholson
270116 (7-C-Seg.)
Box 520
Walla Walla, WA 99362

Promotions Manager

Gay Community News is looking for a Promotions Manager to spearhead our subscription and bookstore promotion, along with other projects. Experience in promotions important, as well as commitment to feminism and social change. Low salary, health insurance, paid vacation.

Gay Community News

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Science for the People/cpf

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Speaking Out Teaching Ourselves to Act

By Larry Goldsmith

A man variously described by the inch-high, scarlet letters of the news media as a “kook,” a “nut,” and a “transient” held the Washington Monument and the attention of a bored populace recently. The man’s threat, a thousand pounds of dynamite later revealed to be a bluff, and his demand, an immediate national dialogue aimed at stopping the nuclear arms race, momentarily diverted popular attention from a depressing debate on the MX missile and cast serious public doubt on the sanity of at least one member of the anti-nuclear movement.

In the reverberating news coverage of the occupied monument, one radio report, filling a gap in a relatively newsless weekend, focused on the modernization of police technology used to handle so-called “hostage situations.” Police in one city have hired psychologists to help them rehearse and playact make-believe sieges in order better to understand the dynamics of such situations and to save the lives of hostages and police officers. Psychologists lead the cast in these productions, playing bank robbers, terrorists, crazed gunmen, and panicked hostages. The police, of course, play themselves, with drama coaching from the psychologists.

The cops earned good reviews. Not one strayed out of character, thanks to all those years of rehearsal out on the streets. Recordings of police playacting heard on the radio report could easily have passed for live broadcast of a real siege. What, then, could such accomplished actors learn from more rehearsal?

Despite the many problems associated with what can only be described as the impossible job of law enforcement, most cops have no difficulty at all performing the most visible and public of their tasks: to *act* like a cop. Give a novice some powerful drag, a gun, a car, a radio, a sense of duty, and the bureaucratic workings of an authoritarian state to back him up — how can he help but stumble into the part?

Certain understudies — those, for instance, who interpret altruism as authority or who instinctively resolve conflicts with force — typecast themselves for police roles. Those most familiar and facile with authority and force find the greatest popularity and success. They are the good cops, the honest cops, the experienced cops. They have learned their lines well and speak them to the delight of audiences and the exasperation of criminals.

Unfortunately for us criminals, the heretics who have questioned or simply ignored the morality lessons which give police authority not only over automobile traffic but also over sex, police drama takes place not in a theater, but in our streets, our homes, and our lives. The cop who acts like a cop reaches far beyond the polite boundary of the proscenium, and there never falls a final curtain to disentangle us from the drama. In this production, we too are actors and must play alongside the police.

It cannot be to our advantage in this production to instruct the police in psychodrama. The complex solutions to the problems of authority do not lie in teaching the authorities how better to act like authorities. We must rather teach *ourselves* how to respond, and with a lesson taken from the mistakes of the police. For where the cops have but one role, a uniform, and a monologue, we have the freedom to ad-lib. By accepting this freedom, of course, we cast ourselves in the more difficult role.

Radical politics in the most general sense means a vision of the world radically different from the current one; we venture away from the tired patter of standard political discourse and challenge ourselves with the difficult task of improvisation. The certainty with which we seek the abolition of authority and force makes improvisation all the more difficult, for assurance easily translates into dogmatism, and dogmatism paralyzes radical change. The cops have to be dogmatic because if they forget their lines they disrupt the play; the over-riding interest of the cops and their bosses — legislators, judges, and other authorities — is to defend what they already have. But if we are dogmatic it is only from lack of imagination of lack of confidence in the potential of new ideas.

We who are highly politicized and we particularly who are radical usually depend for our confidence on an extensive array of political and moral principles underlying our goal of an improved world. We live our lives, often within the borders of a subculture, enacting as many of these principles as imagination, courage, and circumstances allow. The cops often respond to our enactments with wrist-slappings, beatings, imprisonment, or execution. Fear of pain or death forces us to adjust our actions to living with contradiction. Anarchists and socialists bargain with capitalist tender; faggots love the men they hate; radicals seek to destroy the status quo under the rules of the status quo.

The fact of contradiction makes dogmatism particularly destructive to radical politics. What harms our political goals is not just the conservative sort of dogmatism which attaches us to oppressive or obsolete beliefs. Progressive dogmatism, that which binds us to our radical values and blinds us to the fact of contradiction, hurts our interests as well.

For radical politics to be effective, we must cultivate in ourselves the ability to work at times in situations that conflict with our principles. To do so does not signify disrespect for our principles nor does it invalidate them. Rarely is it clear how to act under the circumstances of contradiction; it is arguable whether we sell out to the police if we ask them to respond to a queerbashing, for example, or the firebombing of a gay newspaper.

We cannot work with contradiction from generalized principles alone. We can, however, weigh both principle and circumstance, keeping in mind the theater metaphor and above all our freedom to *act*, not as a denial of reality but as a reminder that we need not carry sincerity and adherence to principle to an extreme that holds us fast.

“Speaking Out” is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to “Speaking Out” should be TYPED and DOUBLE SPACED, and, if possible, held to under 5 pages in length. The opinions expressed in “Speaking Out” do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 167 Tremont St., 5th Fl., Boston, MA 02111

Community Voices

proud

Dearest *GCN*,

That was me! The ‘female narrator’ Joseph Longo refers to in his review of the Channel 2 program “Growing Up Gay” was me ! I’m very proud to have my name and voice on the show, so I want credit!

I also want to publicly thank the program’s producer, Art Cohen, for putting that show on the air. He went through incredible hassles to do it, including a threatened lawsuit. Thanks also go to Julia Eddy, the show’s editor; although she is straight, she was passionately committed to helping Art make the show as good as it could possibly be.

You should have seen Channel 2 the day after the show aired! Gay and lesbian staffers I ran into were all swelled up with pride and happiness. and I for one suddenly found the courage to come out to three of my co-workers!

Thank you Art for your bravery — even when you were scared — and your perseverance — even when you felt like giving up. I hope everyone writes Channel 2 to support “Growing Up Gay”. Much love,
Aimee Sands
Somerville, MA

cell block 3

Dear *GCN*,

I received your paper in the mail, the sample copy, and myself and the others really enjoyed it. Thank you so much.

Don’t know what to say except that things have been going bad lately. It all started a few months ago when I tried to start a gay group in the prison. Some people started coming around and then the Ass. Warden hauled me to his office and said he didn’t want me running around with anyone or he’d ship my “fagged ass” to that “wall” (in Santa Fe).

Well, three days later I’m here, in cell block 3 with all the death row people. We’re locked in our cells 23½ hours a day (only get out for a shower) and the cells are so noisy you can’t sleep and the cops speak to you like an animal. I fear for my life every day. Well, anyway thank you for letting me get it off my chest. Not only that, but I’m upset because they told my friend that if he writes me here he’d end up here too. So that morning when they moved me we held each other in our arms and cried and wished each other the best. I miss him so much. How lost and alone a person can feel when he just wants to be himself and they (staff) won’t let him. Please give my name to someone who might write.

Thank you,
Orlando Gabaldon
27183 CB#5
Box 1059
Santa Fe, NM 87504

finally out

Dear *GCN*,

I would like to take this time to say thanks to you and the womyn who took the time and effort in writing me in a time of need. Also special thanks for publishing my S.O.S. in the Prisoners Seeking Penpals Column. I have been corresponding regularly with a few special womyn who I have become friends with.

As soon as I get settled I want to continue receiving your paper. I will notify you as to my new address as soon as possible. Until then
Sincerely,
Patti Lombard
Lowell, FL

unicorn: still struggling

Dear friends at *GCN*,

Special thanks to Michael Bronski for his thought provoking coverage of cultural events, to Andrea Loewenstein for that side-splitting soap opera, and to Nancy Walker for revealing her age. I read *Odyssey* religiously and had heretofore felt some ambivalence about it because I identified totally, but always brought myself up short thinking, “Yeah, but anybody else with all these unsolved ‘life crises’ must be only 22 or so. *I’m* the only person in the world as old as I am and *still* floundering over the same issues.” It really did me good to learn that Nancy Walker’s as far past 22 as I am and still struggles with all these gaping open questions in her life and often succeeds. Do carry on with that reconciliation of politics and affection.

In love and struggle,
Kathleen Callaway
Baltimore, MD

pedophilia

Letters to the Editor,

Gay organizations and publications that advocate private sexual conduct between consenting adults should not, in my opinion, give press coverage to those who propose man/boy relationships. What free speech rights there may be regarding pedophilia ought to best be left to the pedophiliacs themselves.

I believe homosexuals as a group are outraged by all forms of child abuse. We may not be parents but we have parental instincts and can be just as protective of the young as biological parents. The exploitation of children, to my thinking is a grave evil whether economically, as in the case of child labor during the Industrial Revolution, or religiously with archaic church doctrines teaching elitism, but especially by sexual abuse. Gay groups which work in behalf of private sexual conduct between consenting adults must resist any attempt to infiltrate, manipulate or use their facilities and services. Laws prohibiting adult/child sexual relations are necessary to prevent actual physical injury to the smaller, weaker partner not to mention potential psychological injury by being taken advantage of in this manner.

Society will not, and should not, accept adult/child sexual activities.
Sincerely,
E. A. Dioguardi, Homosexual
Denver, Colorado

Sustainers

The Sustainer Committee is gearing up for 1983, we hope more of you will join this year. We’re developing our new goals and projects and will be back soon to let you know what they’ll be. Keep watching for us!

THE GCN SUSTAINER PROGRAM

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- Your comments are welcome; please enclose with this coupon.

Mail to: GCN sustainers, 167 Tremont St., 5th fl., Boston, MA 02111

Correction

The by-line was inadvertently left out of last week’s centerspread interview with Ann Bannon. The interviewer was Maida Tilchen. The entire contents of the interview are copyright 1983 by Maida Tilchen. *GCN* apologizes for the error.

Gay Community News welcomes letters to Community Voices. If at all possible, your letters should be TYPED AND DOUBLE SPACED and kept to three pages (or less!) in length. *GCN* publishes all the letters it receives, unedited, on a space-available basis, unless they contain personal attacks. Anonymous letters will not be published, but names will be withheld upon request. Address letters to: Community Voices, *Gay Community News*, 167 Tremont St., 5th Floor, Boston, MA 02111.

Community Voices

antithetical

To the editor:

Women Against Violence Against Women (WAVAW) voted not to allow the sado-masochist support group to meet at the Cambridge Women's Center. This decision was based on our feminist analysis of women's oppression and our own experiences. The Women's Center provides meeting space for groups that share a commitment to struggle against racism, classism and patriarchy. Lesbian sado-masochism does not challenge patriarchy. It borrows from it an acceptance of domination that is, by definition, antithetical to liberation.

Our goal for the liberation of women is to overcome all forms of hierarchy and objectification. As a project of the Women's Center, we understand that groups that share this perspective are welcome to use space in the center. Since we see the celebration of sado-masochism as a celebration of both hierarchy and objectification, we believe it would be inappropriate to invite the support group to meet here. We have concluded that the support group's goals of sharing technique, fantasy and enthusiasm for sado-masochism conflicts with our political beliefs. We support their right to exist as a group but cannot give them the implicit political support that meeting at the center would suggest.

Violence, the threat of violence, or a celebration of power imbalance are not feminist goals. Feminist critiques of patriarchal culture have always focused on the abuse of power, and our feminist aims have been not only to share power equally but to use it in newly defined ways. We do not believe that the passing of power back and forth without challenging the underlying framework of domination redefines power in any fundamental way.

Though the sado-masochist group claims that domination and submission are only pleasurable as part of their sexual practice, we reject the notion that sexuality can be divorced from the rest of our selves. To the contrary, one of the feminist movement's greatest lessons has been that our sexuality is inseparable from our broader identities. It makes perfect sense that women, who have been taught to be victims in the public world would reflect that identity in the private, intimate realm of sexuality. Yet sado-masochist lesbians have described the power relations of the bedroom as having nothing to do with power relations in our patriarchal society. We in WAVAW, who work on the issue of media violence and the internalized oppression it reinforces, do not believe that any women are immune to the effects of a woman-hating culture.

We recognize that our lesbian feminist struggle to find a workable solution to overcoming the influence of patriarchy in our sexual lives has yet to be found. We are committed to working past the model of dominance and submission because it contradicts our feminist desires for real liberation (sexual or otherwise). We do not believe that acting out or fantasizing verbal humiliation, whipping, being tied up or handcuffed, being pissed on or giving one's will over to another person are positive ways to explore sexual power. They are the tired woman-hating and oppressive patterns we have heard all our lives. Power does not mean "power over," and liberation does not mean mere personal gratification.

We agree that feminists have not always fully explored the issues of sexuality and power and the emergence of sado-masochism among our sisters indicates that we have failed in that area. We cannot agree that sado-masochism is a lesbian-feminist (or woman loving) answer to those issues. Patriarchal culture gave us that answer a long time ago. We are moving away from this misogynous and sex-fearing culture. We must move on to find what real appreciation of sexuality and of ourselves as sexual persons can mean in a feminist future.

The Boston WAVAW Collective
Boston, MA

fact

To The Editor:

We at the BARCC would like to express our frustration and anger regarding the inaccuracies and ambiguities Jil Clark's article, "Controversy Develops Over Lesbian S&M Group" (Vol. 10, No. 77, November 13, 1982).

Firstly, the accurate name of our collective is the Boston Area Rape Crisis Center, not the "Rape Crisis Project," as reported by Ms. Clark. We are, in fact, a project of the Cambridge Women's Center.

Secondly, and more importantly, the BARCC has yet to vote, *for or against*, on the request of the S/M lesbians to meet at the Women's Center. Statements by Ms. Clark such as "only one Women's Center project out of ten voted in favor of providing the space" and "Among the Center's projects whose members opposed the inclusion of the S&M dykes in the Center were . . . The Rape Crisis Project, . . ." may lead readers to believe erroneously that we had cast a negative vote.

We BARCC members realize this issue is an extremely complex and volatile one, and would have expected Ms. Clark's report to be based on facts and executed with sensitivity and understanding. Boston Area Rape Crisis Center
Cambridge, MA

over and over

Dear GCN,

Judith Antonelli makes some good points in her anti-S/M letter (GCN Vol. 10, No. 24). For instance, women who have had bad S/M experiences do deserve a serious response, if only by noting that two or three or a thousand genuinely bad lesbian experiences cannot invalidate millions of good lesbian relationships, and the same is true of S/M experiences. One reason, though, that deep analysis of every anti-S/M argument doesn't always appear in each pro-S/M response is that we get very tired of saying the same things over and over and over. The basic assumption of Antonelli's letter, for example, is one we encounter constantly: that S/M people never think about what we do and have no political awareness (otherwise we wouldn't be doing S/M, q.e.d.) If Antonelli had asked S/M people personally, or read a bit, she would already know the answers to her own supposedly devastating questions; at the very least she would know that S/M feminists think about and discuss issues raised by questions on S/M vs. violence far more intensely than any non-S/M feminist ever could, because they touch us far more deeply.

I answer her 4 questions this way:

The fact is, we are not all that interested any more in convincing you ("the rest of us") of anything. If you want to convince *us* that you aren't indulging in the sheer joy of attack, you might address yourselves to the following questions:

Why *do* you simply assume that a whole class of women is so much less sensitive and aware than yourselves?

Why do you feel so free to make statements about other women of whose lives you are so totally and willfully ignorant?

What kind of consciousness do you have about fascism and anti-Semitism when you assume (falsely, as I am aware from personal experience) that no S/M women are working against anti-Semitism? How many S/M women in your projects would dare come out to *you*?

Why are you so much more comfortable dumping deviants than attacking The Man — why is anti-porn/anti-SM movement the major feminist response to the increasing political and economic oppression of the 70's—80's?

I'm aware that questions phrased in this hostile way are unlikely to receive serious consideration. But then, nothing we say to you seems to reach you anyway.

Two final points: first, Samois chose "Ministry of Truth" from 1984 deliberately to tease the women who kept bugging them; this fact has appeared in print several times — which shows how much "research" went into Jesse Meredith's "expose." I can only sigh at the fact that Antonelli herself hasn't even read *What Color . . .*, let alone *Coming to Power*.

Second, *all* of us have "experience sadism in *real* life." But with reference to physical violence, I have known many S/M women who were survivors of child abuse, rape, and of course the violent attacks all dykey-looking or leather-clad women are vulnerable to. Before anyone runs away with *that* idea, I've also known many S/M women who hadn't experienced these things. The proportion seems about the same as in the general feminist population. Antonelli isn't aware of this because Antonelli doesn't know any S/M women; yet like other anti-S/M experts she feels she knows enough about us to hold forth on our personal politics and lifestyles. No doubt she would respond that she doesn't know any Nazis or Klanspeople either. But maybe anti-S/M women should check them out — they might get a profound and disturbing shock of recognition, like looking in an unexpected mirror. Or anyway get a glimpse, since they see us as such monsters of cunning and deceit (complete with secret codes), of what they often look like to us: monsters of ignorance.

In perpetual reinvention of the wheel,
Johanna Reimoldt
Daly City, CA

suffering in our closets

Dear GCN,

The recent controversy over the S&M dyke's attempt to get space at the Cambridge Women's Center has shown the degree to which our community continues to be divided against itself. After reading some of the very hysterical letters in GCN attacking these women for being everything from anti-feminists to fascists, I couldn't help but get the feeling that there are some who would banish certain people with certain sexual orientations from our community. The same sort of hysteria has a tendency to arise in regard to those involved in man/boy love.

It is absolutely necessary for us in the lesbian and gay community to get clear on what we're fighting for — the right of all to engage in consensual sex. If we support this right, then it doesn't

so why call it s/m?

Dear GCN,

We are women who support the decision of the Cambridge Women's Center not to provide space for meetings of the so-called "feminist S&M Group." A contradiction in terms. Feminism advances the status of women in the world.

Any practice which degrades, oppresses and abuses women physically and psychologically, should not receive support from the feminist community.

Women are oppressed in all the world, but women of color are the most vulnerable to real life abuses such as sexual slavery and industrial exploitation.

1. In the U.S., teenage girls are recruited as prostitutes and subjects for pornographic films, tapes, and magazines;

2. In Japan, Japanese and American industrialists hold mass round ups of women from the Philippines for a tourist/prostitution/pornography-racket;

3. In India, a female child may be married off to an older man who can abuse and kill her with impunity. A woman can be purchased outright for a sum of money.

We find it an insult and a mockery for privileged women to act out degradation when it is a life or death issue for so many of our sisters. We speak as women who have been abused by men or beaten as children, and who must struggle with the effects of that treatment. The practice of sadomasochism is insensitive to victims of rape, incest, and battering. It is not performed in a vacuum — it has political ramifications since women are not in control of our bodies and lives. To indulge in this practice, and to expect support for this preference as a group, is counter-revolutionary because it is detrimental to women's freedom.

Named for the Marquis de Sade, the practice involves brutal domination, pain, violence, cruelty, and destruction.* Women are almost universally portrayed as the victims. It constitutes psychological warfare by stripping women of prestige and respect. Vicious images of sexual warfare are a backlash against women's increasing influence. Sex violence is reduced to kinky chic, trivializing the epidemic of rape and battering that kills, cripples and disfigures millions of women in the country annually. Over half the married women in the U.S. are battered by their husbands and shelters are few. The National Coalition Against Domestic Violence is creating supportive services for Lesbians who are battered by their lovers.

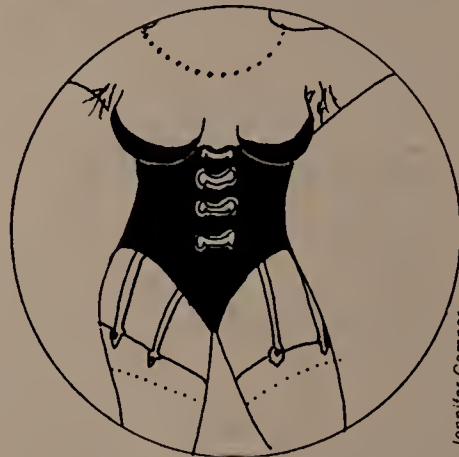
We believe women should direct our violence outward against our true enemy: Male supremacists. We ask that women in the community remain aware of these issues and continue to protect one another from violence in whatever form.

*The Marquis de Sade was a French aristocrat who lived during the 18th century and wrote *Philosophy in the Bedroom* and other books which describe the torture and murder of numerous women and some men. During the French Revolution, he was in jail for murdering women while acting out his fantasies. The corpses of several local girls he had obtained as servants were discovered in his garden. One of the women lived to testify.

Sadism and the life of its creator were later fictionalized and popularized by the play *Marat/Sade* by Berthold Brecht, who also glorified Jack the Ripper in his *Three Penny Opera*.

" . . . so if S/M is not: brutality, violence, rape, cruelty, power-over, beatings, coercion, non-consensual, unimportant, growth-blocking, a choice made lightly, boring — Then why do you call it sadomasochism?" signed,
Marcia Wommongold and M. Romo-Carmona
Somerville, MA

editors note: This letter first appeared as an unsigned leaflet entitled, "So You Think S&M Is For You . . ." It was circulated in the Boston-area feminist community.



matter that someone else has a sexual orientation that you might consider distasteful for whatever reason.

The way in which some of the women in Cambridge put the S&M dykes on trial because of their sexual orientation indicates that we have a long way to go before we can achieve unity. Under these circumstances, that there has been a discus-



won't go away

Dear Women of the Women's Center,

I am writing this letter in support of the Lesbian S/M group and to let you know why I think it is important to allow the group to meet at the Women's Center. The very fact that the subject brings up fear and disgust in a lot of women is a strong argument for allowing this group to meet there. This fear and disgust is a result of many misconceptions about what S/M is.

We all know that Lesbianism isn't going to go away by people who are afraid of it trying to keep it in the closet or pretending it doesn't exist. In the same way, interest among some Lesbians in S/M isn't going to go away by other Lesbians pretending it doesn't exist. Wherever there is fear and misconception it is important to bring the subject out into the open. S/M dykes deserve the same support and openness that all Lesbians as a group demand from the feminist community in general.

Many of us have also actively supported other women's concerns such as support for battered women, the Rape Crisis Center, Take Back the Night, etc. One of the misconceptions we would like to clear up by having open meetings at the Women's Center is helping the community to understand that women who need to explore violence in their lives through S/M are not condoning violence against women in society.

A comment in the recent GCN (Nov. 13) article implied that we haven't experienced real violence in our lives and therefore have the luxury of playing at it. This is not true at all. Many of us have experienced that violence directed towards us from society.

To us, S/M is taking responsibility for our own feelings about violence, bringing it out into the open, and providing a safe place to discuss it with other women who experience it in a similar way. This can be a very important step in breaking the societal patterns of violence perpetuated on women. We are once again taking matters into our own hands by reclaiming something that has been used against us and using it for our own empowerment and pleasure. In a similar way, the word "dyke" has been reclaimed by Lesbians as a word of power and strength. I would also like to add that S/M does not only consist of exploring violence. It addresses role playing and there are elements of psychodrama in it as well as playfulness and tenderness. Practising S/M safely and consciously with concern for one's partner can be a way for some women to develop strong, positive body and self image through acknowledging and taking responsibility for one's own sexual needs.

For those who choose it, S/M can be practised in a safe, healthy way. One of the important functions of this group is as an educational group. Women who are interested in S/M need to know of a place they can go which is publicly accessible, where they can get the support of their sisters in exploring S/M and learning how to go about it without hurting each other physically or emotionally. I am writing this letter not as part of the core group quoted in the article, but as a woman interested in having this resource available to me in my community when I need to use it, just as other groups at the Center, which I have attended at various times, are available.

We need to get the message out, both to S/M dykes and the larger feminist community that we as a group are just as supportive of women's growth in strength and power as any other group that meets in the Women's Center. It is also my opinion that the more open we all are about different interests within the community, the stronger we will be in joining together to work on issues that concern all of us.

Sincerely,
Willow
Brookline, MA

sion at all is a step forward.

As long as we fail to accept the sexual minorities in our community, we will be unable to fight for our liberation. As the saying goes, united we stand and divided we'll all suffer in our closets or worse.

George Axiotis
Brighton, MA.

You can get the Hepatitis B vaccine and more information in Boston through the Fenway Community Health Center (267-7573), Harvard Community Health (661-5400) or by calling the Department of Public Health (727-2700). In other areas, call your local Department of Public Health.

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An open letter to the gay community on hepatitis B

Hepatitis B, a serious disease, may be sexually transmitted

Sexually transmitted diseases among the gay community are epidemic. Herpes has recently received a lot of attention; gonorrhea and syphilis are well known; but the Centers for Disease Control (CDC) recently issued a major recommendation for the prevention of another sexually transmitted disease: Hepatitis B. In their *Morbidity and Mortality Weekly Report*, the CDC stated: "Susceptible homosexually active males should be vaccinated [against hepatitis B] regardless of their age or duration of their homosexual practices."

Gay men are at a high risk of contracting hepatitis B

In one study, from 51% to 76% of 3,816 gay men seen in five sexually transmitted disease clinics had evidence of past or present hepatitis B infection. Once infected, there's a 6% to 10% chance of becoming a carrier—capable of passing on the virus. The CDC estimated there are nearly 1 million carriers in the United States and that 100,000 of these carriers are gay men.

The hepatitis B virus can be passed on by contact with contaminated body fluids

such as saliva, urine, semen, and blood. The hepatitis B virus can be transmitted through tiny breaks in the skin or contact with mucous membranes. This can occur during intimate sexual contact and can lead to hepatitis B for the partner of an infected person. Although most patients recover and over half contracting hepatitis B do not get symptoms, there is no specific treatment and no known cure for hepatitis B infections.

Hepatitis B may lead to even more serious complications

For those who do get symptoms of hepatitis B, a mild or severe "flu-like" sickness may continue for weeks or months. Ten percent of all infections become long lasting (chronic) with potential complications that are sometimes more serious than those of other sexually transmitted diseases. The serious complications include the chronic carrier state, chronic active hepatitis, chronic persistent hepatitis, cirrhosis, and even cancer of the liver. Every year almost 4,000 carriers die of cirrhosis. In addition, carriers have a risk 273 times greater than that of the general population of contracting a usually fatal form of liver cancer.

Now this serious sexually transmitted disease is usually preventable by vaccination with the new hepatitis B vaccine

After more than a decade of research and development, a new vaccine is available for prevention, *not treatment*, of hepatitis B. In clinical studies, the vaccine was highly effective in preventing hepatitis B infection and was generally well tolerated. No serious adverse reactions occurred in these studies.

The vaccination regimen consists of a series of three injections, the first two a month apart and the third, six months after the first. To be effective, the vaccine must be given before a person gets hepatitis B. The vaccine helps prevent the disease: It is *not effective as a treatment*. We suggest that you consult your doctor to determine if you should be vaccinated.

**For more information
about hepatitis B and the
vaccine to prevent it, contact
your doctor, clinic, or the
American Liver Founda-
tion. 998 Pompton Avenue,
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This message is brought to you as a public service by
The American Liver Foundation

Why you should consult your doctor or clinic

The vaccine helps protect against infection caused by hepatitis B virus. This virus is an important cause of viral hepatitis, a disease mainly of the liver. Even mild forms of this disease may lead to serious complications and aftereffects, including liver cancer. There is no specific treatment for viral hepatitis.

Vaccination is recommended for persons who have a higher risk of becoming infected with hepatitis B virus because of frequent, close contact with infected people or exposure to body fluids from such people. It will not

protect against hepatitis caused by viruses other than hepatitis B virus.

No serious adverse reactions were reported in over 6,000 individuals receiving the vaccine in clinical trials. The most frequent reaction was soreness at the point of injection; less common local reactions included redness, swelling, warmth, or formation of a hard, lumplike spot. The local effects were usually mild and lasted no more than 2 days after vaccination. Occasionally, low-grade fever (less than 101 °F) occurred. When it did, it usually lasted no longer than 48 hours following vaccination. In

rare cases, fever over 102 °F was reported.

More generalized complaints including malaise, fatigue, headache, nausea, dizziness, muscle pain, and joint pain were reported infrequently. Rash was reported rarely. As with any vaccine, broad use may reveal additional adverse reactions.

Your doctor or clinic knows what special care must be taken when administering the vaccine and in determining who should receive the vaccine. The vaccine is not intended for persons who are allergic to any of its components.

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Lesbian and Gay Vets

Upgrading "Bad Paper"

By Sky Crawford

Tens of thousands of gays and lesbians are currently stigmatized both socially and financially with less than honorable discharges from the United States armed forces. Until now, this "bad paper" has threatened to haunt them for life, but recent changes in Department of Defense regulations promise to make discharge upgrades for most of these men and women much easier to get. And a discharge upgrade could change their lives.

Everyone released from the

armed forces gets either an honorable discharge, one of four less than honorable discharge, or in a few situations, an uncharacterized discharge if they were in the service less than 180 days. The most serious of these are the "bad conduct" and "dishonorable" discharges, roughly equivalent to a felony criminal conviction, and given only after a formal court-martial. They cost the veteran all his or her Veterans Administration benefits, such as home loan guar-

Continued on page 11

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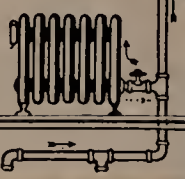
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Turning It Over: Moving from Holly Near to the Gay Men's Chorus



By Eric E. Rofes

Throughout my life there has been a complex relationship between music and homosexuality. While I have never known much about the technical side of music (I cannot tell the difference between a good arrangement and a bad one — or, for that matter, a good voice and a voice singing off-key), I have always had a firm grasp on what specific music is able to move me. Whether I was lying drunk in my college dorm room mooning over Jane Olivor, dancing my ass off at the Boatclub to Grace Jones, or fucking in the back seat of a Mustang to Marianne Faithful, I have been aware that music was a part of making the scene and that music evoked powerful and honest feelings in me. Music has been the medium through which my life as a lover of men has evolved.

I have hungered for music that reflects my issues and my jobs and I have grasped at any song and any musician that held such promise. I felt this potential from random singers over the past few years, but I was never forced to examine my needs and my interests in it. I promiscuously flirted with the likes of Bruce Springsteen, Patti Smith, Bette Midler, Kool and the Gang and Diana Ross, but I was always vaguely disappointed: I never got hooked on one particular artist or one particular musical genre.

That all changed a few years ago when, like a substantial number of men, I discovered women's music. I came upon women's music while living in collective composed half of men and half of women (I was the only gay person in the house), and I found the early music of Meg Christian, Cris Williamson and the Berkeley Women's Music Collective exhilarating and validating. I did not consider myself to be a lesbian (although I am aware that I was at that time, progressing through a stage that some of my women friends refer to as the "lesbian-envy" stage of a certain kind of gay male development), but I felt a connection between my struggles to come out as a homosexual, non-traditional man, and Meg's "Ode to a Gym Teacher," for example.

I began a six-year career as a fan of women's music. I bought the albums, went to the concerts which would allow men inside (I felt badly that I could never see Alix Dobkin — one of my favorites), and scanned feminist publications for the latest women's music news. Now, I knew I was not a woman and I could see that I was one of only a handful of men dressed in loose, flowing, Indian-print shirts at these concerts. I also knew that some women didn't want men at these concerts, while others felt very good to see men in the audience. The bulk of women, I sensed, didn't waste their energy on reacting to the presence of men at the concerts.

I have discussed the phenomenon of being a male groupie of this genre, with other men — gay, bisexual and straight, and I have learned a few things which help me to understand myself and my musical tastes more fully. Certainly some of us enjoyed women's music because, even though we are gay men, we identify with the struggle of women and lesbians and we wish to become anti-sexist men and support the women's movement. Some of us entered this scene out of guilt or out of an attempt to balance the nights we took our dyke friends to the 1270 (a primarily male bar) to go dancing with an event of primary appeal to women.

But there is one factor which many men cite as an important element of the appeal that women's music holds for them, which is fascinating to me. To admit that, as men, we have identified with Cris Williamson when she sang "Sweet Woman" or that Maxine Feldman's "Amazon Women" can be empowering to a man, would be heresy to some people. But, just as I could sing along with Streisand ("Oh my man, I love him so") or Judy or Edith Piaf and identify with them as "the woman scorned" or "the victim" or "the bitch," I could now sing along with Sweet Honey in the Rock or Trish Nugent and identify with them as "the woman empowered." I was doing as I had learned to do throughout my life — I was identifying with women, changing pronouns, and satisfying much of my need for validation, support and empowerment. Every faggot in America is an expert at twisting pronouns. Even when I was singing along with men who just *had* to be gay (Johnny Mathis, perhaps is the prime example), I had to switch pronouns. But, as a gay boy in America I endured a complex relationship to gender roles. When you grow up imagining yourself to be Susan Hayward or Sandra Dee (Yes, Sandra Dee in "A Summer Place") or Mia Farrow (Yes, as Alison MacKenzie on "Peyton Place"), it becomes relatively easy to identify with feminist singers. It's the same old trick of changing pronouns; all you have to do is be ready to identify with a new role — the strong woman, the fighter, the healer, instead of a victim. As I progressed from a repressed closet case to a victimized faggot ambivalent about my attraction to men to a prouder gay man, happy to love and be loved by men, I moved from Liza Minnelli ("Maybe this time I'll be lucky.

Maybe this time he'll stay") to Gloria Gaynor ("I will survive!") to Holly Near ("Fight back, in large numbers").

I did not intend to place myself in Carnegie Hall on the November night when Olivia Records celebrated its 10th Anniversary with Cris Williamson, Meg Christian and a wonderful back-up crew which included Linda Tillery and Vicki Randle. I did not buy advance tickets, travel to New York City for the occasion, or rent a formal gown. By bizarre coincidence, a friend and I emerged from an afternoon movie at the Carnegie Hall Movie Theater into a sea of lesbian-feminists: I felt as if I had entered a Joanna Russ twilight zone. Then it dawned on me where we were and what was happening. Within minutes we had purchased two tickets from a friend — without thinking whether we should go, whether we should spend the money, whether we had other plans — and were making our way through the crowd of top hats, tuxedos and other evening wear, into the tip-top balcony of Carnegie Hall.

Did I feel conspicuous in my leathers, clone hair-cut and motorcycle boots? Perhaps a bit, as this was a crowd without a leatherdyke in sight. But since my life has been a history of wearing the wrong clothing at the wrong time, I continued undaunted. This was, after all, a historic occasion and certainly spirit and etiquette held sway over the dress code. I put on my best "fag among dykes" demeanor and continued through the crowd.

I am not sure why this evening represented for me a break with women's music. Perhaps it was the sheer imbalance in a huge hall between the number of women and men that forced me to acknowledge my gender-class. Everyone seemed very friendly, chatty and warm (even to us guys). The men's room was filled with women during intermission (much like the women's room in gay male bars is always filled with men), and women I had known from movement organizing throughout the country greeted me and chatted about the latest gossip. But when Meg Christian put her voice to the microphone and introduced Betsy Rose's "Glad To Be A Woman," I knew the jig was up.

I love this song and had sung it myself dozens of times, first off of one of Betsy Rose and Cathy Winter's tapes and then off their album "Sweet Sorcery." But as I joined the audience in singing along, I somehow felt differently than I had before. The words could not flow from my mouth easily. I could no longer sing that I was "Glad To Be A Woman." Something

tragic times I'd been in the church — David Brill's Memorial Service, Mel Horne's Memorial Service, the Community Meeting following the Bromfield Street Fire), I expected that the songs would contain little meaning for me. Primarily Christmas songs — songs I'd never heard before — I was not prepared to be affected as I was. Sitting towards the front of the church and gazing up, back and around at the men and women in the room, I felt strong feelings of community. When the chorus marched onto the stage and my friend and I recognized many of its members (from our evenings at Chaps or the Eagle), it felt as if disparate, disconnected cords of our lives were immediately pulled together. We quickly computed the number of men in the chorus with whom we had tricked, then the number of men who lived in the South End (our neighborhood), then the number of men in the chorus who had facial hair.

The establishment of a gay men's chorus in a city is a landmark event, not because I think that every city should have one (which I do think), or because it's nice to have a bunch of gay guys singing together (which I also think), but because a community has to be at a certain point in its own development to produce a chorus. The community must be cohesive enough for the chorus to know that it will be supported, and individual men in the chorus have to be at a place in the development of their own personal gay identities to feel strong enough and proud enough to stand up and sing as an openly gay man. Furthermore, the community must have developed to the point where individual men appreciate the significance of singing together as gay men. It is easy to identify ourselves as gay in a bar setting — particularly if your primary interest for the evening is in getting laid. It is quite another thing for a group of men, who are doing nothing more (or nothing less) than standing in a church singing holiday songs, to declare themselves a gay chorus. To openly acknowledge that our homosexuality informs our singing, is to expand the traditional meaning of what it is to be gay. Those of us who declare that "I may be gay and, sure, that influences my choice of sexual partners, but otherwise I'm just like everyone else," have no use for chorus concerts. Unless one recognizes that, to be a gay man in America influences our view of ourselves, our world, and our own community in profound ways, there is no reason to attend a gay men's chorus concert, a gay softball game, or to read a gay periodical.

In fact, many men do none of the above and comprise the segment of our community which we only see in bars, baths, resorts and public parks. They have not taken the step — for whatever reasons — to understand the potential implications of their homosexuality. Those who have taken this step and sing with a gay chorus or play on a gay team or read a gay paper have found that the simple act of taking this step is charged with significance. Allowing one's status as a homosexual to inform aspects of one's life other than the strictly



photo: Marie Favorito

had changed in my identification with women and with women's music and, while I did not understand the change at the time, I recognized that it had occurred and would need to be addressed. I felt eerie, uncomfortably different, as if an assumption about myself was no longer true.

About three weeks later, the change which had occurred became crystalized in my mind. On a Sunday evening I hurried along Boylston Street in Boston's Back Bay to the Arlington Street Church. From all directions, gay men were converging on the church in leather bomber jackets, bulky sweaters and overcoats, and big, hulking parkas. The line of ticket-holders for this season's concert by the Boston Gay Men's Chorus stretched down the block and turned the corner at Newbury Street. I was overwhelmed at the spectacle of the event. So many different kinds of men were there, some I knew or had recognized from bars and discos and others I'd never seen before ("Where do they keep themselves?" a friend and I asked each other.)

I have seen gay men's choruses before — most notably holiday concerts of San Francisco's choruses — and I have been deeply moved by the experience. This evening, packed tightly into the uncomfortable pews of the Arlington Street Church (which I could not prevent from reminding me of the previous

sexual, opens one to a tremendous potential source of joy, exhilaration and support. In this way, gay men's choruses are part of a post-liberation cultural context which is fostering a new kind of gay man.

Five years ago, when friends and I were discussing "Why don't gay men have their own music — like lesbian feminists have women's music?", none of us dreamed that the music to emerge would be in the form of large choruses. Yet, I believe, it is not insignificant that this is what has happened. So much of our lives as men — before we were able to acknowledge our gayness and after we took some tentative steps out of the closet — revolves around groups of men, and much of our own identity as boys and men was formed by the reactions of large groups of our gender peers. American males tend to socialize in groups — in neighborhood stickball teams, street-corner gangs, secret societies, boy scout troops, bowling leagues and professional associations. Our early relations with other boys were often group experiences, and as gay men — men who have felt the joys of male-bonding in such groups, yet often been aware of our own fears of discovery and the many reasons for our alienation from such groups — we have had to come to terms with these traditional vehicles

Continued on page 11

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“Bad Paper”

Continued from page 18

antees and money for education, and make job-hunting almost impossible.

“General” and “undesirable” discharges, however, account for ninety to ninety-five percent of the bad paper held by gays and lesbians for “homosexual activity” or “homosexual tendencies.” These “administrative discharges” are technically less serious, but as a practical matter they can be equally devastating. They are a severe handicap in the job market, and the holder of an “undesirable discharge” may also be denied their V.A. benefits.

The very label “undesirable” (officially called “discharge under other than honorable conditions” since the late 1970s, but still generally known as an “undesirable” or “U.D.”), serves to stigmatize the veteran both financially and socially. Many people with undesirable discharges spend years of anxiety and fear hiding their discharge status from employers, co-workers, friends and even spouses and lovers. The label, moreover, usually sticks for life, prompting one Federal Court judge to call the undesirable discharge “the scarlet letter of the twentieth century.”

Many of these “scarlet letters” can now be tossed aside by obtaining discharge upgrades. Stuart Steinberg of Concord, New Hampshire, is a specialist in military discharge upgrades, who just spent two years at the Administrative Advocacy Clinic of the Georgetown University Law Center in Washington, D.C. According to Steinberg, the Department of Defense has issued new regulations over the past few years that make discharge upgrades for gays and lesbians much easier. He estimates that he has been involved in about 200 discharge upgrade cases over the last four years, and of these about ten percent have been cases for gay veterans and all but one of them have won their upgrades.

“Based on the cases I have handled for gays in the past four years,” says Steinberg, “the typi-

cal client is usually a ‘super-trooper’: someone who could be counted on, who did their job to the max.”

One such case was that of Ralph Douglas (a pseudonym). Douglas has done so well at his job that he was recommended for promotion to Staff Sergeant after only three-and-a-half years in the service. But Douglas could no longer lead the double life, and went to a senior Non-Commissioned Officer for advice.

“Douglas learned what a mistake it can be to trust a higher-ranking person in the military,” says Steinberg. “The next day, Douglas was called in to see his Commanding Officer, where he met one of the anonymous, ubiquitous ‘Mr. Jones’s’ of the Criminal Investigation Command. He was threatened with a court-martial, six months at hard labor, and a bad conduct discharge just for

and sending them as Xmas gifts to all that really screwed me over. I’d just like to see their faces when they open them. I’m enrolled in school and will be starting the summer session. It seems that now I have a future.”

Steinberg is convinced that most gays and lesbians discharged because of their status or activities are entitled to similar upgrades. Generally speaking, it should be possible to upgrade a less than honorable discharge given for gay or lesbian “activities” involving mutually consenting adults, where the activities occurred off base, off duty, out of uniform and in private. An upgrade is probably precluded for a person who used force, coercion or intimidation, or who abused his or her rank in the incident. The giving or receiving of compensation would also rule out an upgrade.

Steinberg suggests that anyone

One Federal Court judge calls the undesirable discharge “the scarlet letter of the twentieth century.”

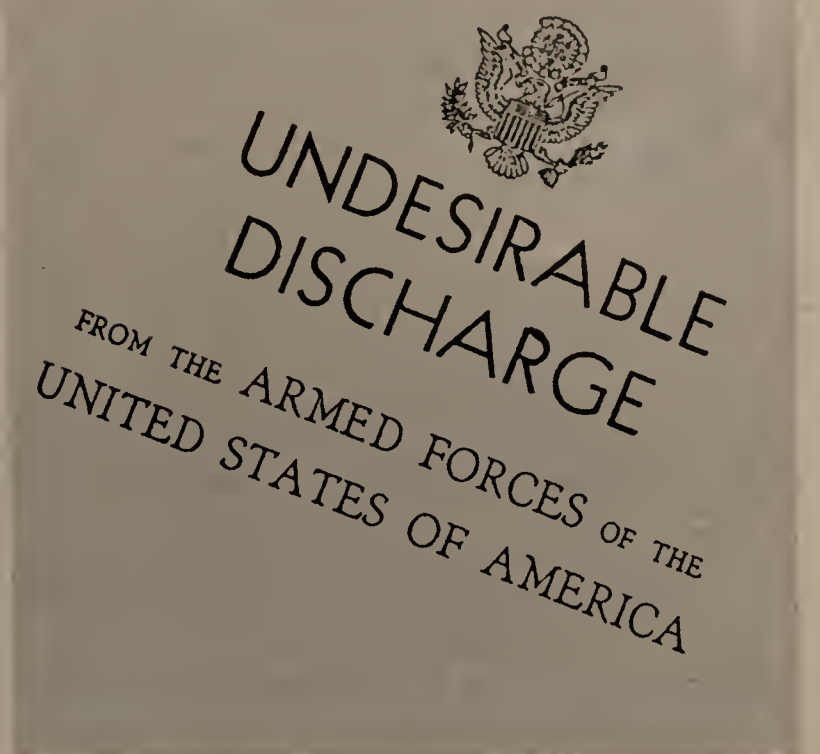
being gay!” Rather than face a trial, Douglas resigned and agreed to accept an undesirable discharge.

Douglas took a dead end job for awhile but eventually found his way to the Administrative Advocacy Clinic where Steinberg worked. He needed his V.A. benefits to go to school, and he needed an upgrade to get his benefits. “Since the regulations regarding the discharge of gays had recently changed, Douglas’s upgrade was as sure a bet as one can make in the legal profession,” Steinberg explains. “We presented his case to the Army Discharge Review Board, and three months later we were notified that his discharge had been upgraded to honorable.”

Douglas’s reaction to the upgrade in a note of thanks to the clinic was ecstatic: “I’m overjoyed that this nightmare is over. I’m making copies (of the certificate)

who is interested in petitioning for a discharge upgrade under the new regulations should find someone who does discharge upgrade work and have them either help file the petition or actually represent them before the Discharge Review Board. (If the discharge is more than fifteen years old, the veteran must apply to the Board for the Correction of Military Records.)

Many veterans organizations provide non-lawyer representatives to help vets with discharge upgrade applications. Some Legal Assistance or Legal Aid offices may provide free assistance to income-eligible people, and a few private practitioners provide the service for a fee. The quality of representation offered, however, is very uneven, ranging from very good to terrible. The American Legion, the Veterans of Foreign Wars, and Disabled American Veterans, for instance, all refuse



membership to those with a less than honorable discharge, and their dedication to helping the vet with “bad paper” is questionable.

Veterans interested in doing their own petitions for a discharge upgrade should write to the Veterans Education Project, P.O. Box 42130, Washington, D.C. 20015. The V.E.P. is a good source of information for all legal problems faced by veterans, and they publish self-help guides on everything from “bad paper” to Agent Orange to eligibility for V.A. benefits. They also publish the Veterans’ Rights Newsletter, a good source of up-to-date information on changes in the laws regarding veterans.

Stuart Steinberg has a plan for providing veterans with high-quality representation no matter where they are, no matter what their income. He is currently negotiating with a New England law school about the idea of establishing a law clinic, staffed by law student interns under his supervision, that would represent veterans seeking discharge upgrades. He would like to provide the services for sliding scale fees so that poor clients, too, could be assured of having their

cases heard.

Such clinic would help a lot of people, he says. “Those who can afford a reasonable fee would get their upgrades. Those without much money would have their chance, too. Those upgrades could open up benefits and jobs that could dramatically change their lives. We would also be training a new group of law students every year in administrative advocacy, and sensitizing them to the needs of all veterans, and especially gay and lesbian veterans.”

Asked about the prospects for such a clinic, Steinberg replies: “What I need now is to hear from people interested in the idea. I am especially eager to hear from veterans in the gay community who may have less than honorable discharges and want them upgraded, and I would also like to hear from people who could help out with financial support. I am ready to start now on this project, and I need to know that the interest and support are out there.”

Steinberg can be reached at 31 Union St., Concord, New Hampshire 03301. Telephone (603) 225-7455.

Turning It Over

Continued from page 9

of male bonding. Choruses of gay men acknowledge the tradition of men bonding in groups, yet create a different, safer and healthier kind of bonding. While many of us had to repress our love for men in other kinds of groups (or, at the very least, our *sexual* love for men), in a gay chorus we may be proud of this love and receive tremendous validation and support. The gay men’s chorus is part of a historical tradition of men bonding in groups and, along with other contemporary popular gay associations — such as gay volleyball clubs, discussion groups, motorcycle clubs and groups such as Black and White Men Together — is changing the context and ramifications of that bonding. It has its roots firmly planted in the pre-Stonewall piano bars, where gay men gathered round the piano singing together campy show tunes and movie themes, so beautifully recalled by George Mendenhall in *Word is Out*.

Another reason why gay men’s choruses inspire powerful feelings is because of the difficult relationship males traditionally have had to music, and particularly to singing. Sometime after the third grade, singing became a “sissy” activity, we may have had to choose between a gym class and a music class — truly separating the “men” from the “boys” (read “fags”). As a schoolteacher in a school which has made great efforts to destroy sex-role stereotyping (yet exists nevertheless, as an island floating in the real madness of the world), I have been surprised at how many young adolescent boys will do anything they can to opt out of singing activities. Because singing remains an unacceptable activity for boys and men, the sight of a chorus of gay men moves us in a way that gay baseball teams cannot. Both are important work for gay men, but while gay baseball shows that the traditional male role can include faggots, the singing is clearly a statement which challenges masculine stereotyping. The chorus concert serves to validate essential gender-role issues particularly when the singing involves a degree of camp, comradeship or swishiness — which appears to be a standard part of gay chorus concerts.

Finally gay men’s choruses move us deeply because we share a historical relationship to music which has accompanied us throughout our gay lives. In addition to our ability to switch pronouns and our tendency to identify with women singers (particularly campy singers, torch singers, and other vulnerable women singers) we share an acute awareness of

lyrics and innuendo that cannot be disguised in a choral context. When the Boston Gay Men’s Chorus sang “Don we now our gay apparel,” each of us recalled our youthful discomfort in singing that line, our friends’ mockery of that silly word, our reclaiming the word through gay liberation and reclaiming the line through Rockshots’ Christmas cards. Roland Green’s showstopping performance singing “Santa, Baby” was filled with sexual innuendo, flirtatiousness and camp that has been bred into us through our initiations into gay culture circuits. This song ripped references from many disparate segments of gay male culture. Leathermen to drag queens were all there in Roland’s performance and it is precisely this ability of openly gay men to acknowledge diverse aspects of our community that makes for a new kind of music. Innuendo without history is nothing; innuendo when placed in a shared historical context is tremendously validating.

I must say that I am not sure precisely why other kinds of men’s music have not affected me in similar ways. While I have enjoyed listening to the music of Charlie Murphy or Blackberri or Willie Sordill, and have been able to relate to the political issues raised in their music, I have found, I suppose, that many of my issues as a member of the clone school of gay male culture are not addressed effectively in their music. I have sensed a subtle but pronounced put-down of gay men who are struggling with issues of masculinity and not opting for the politically correct side of the “butch-femme” coin. Perhaps the only solo male singer who is able to engage me in a manner approximating gay men’s choruses in Philadelphia’s Tom Wilson whose latest album, “All-American Boy” is as delightful and clever as his first album, “Gay Name Game”. Wilson’s latest album is dotted with references which I can relate to — “Universal gym machines,” “roller skates,” “tricking and cruising,” and “two men dancing” — in a way that much of what falls under the rubric of men’s music is not.

So I found myself, throughout the Boston Gay Men’s Chorus concert, being one of those faces in the audience that sat there, beaming throughout. And when the chorus returned for an encore to perform “I Sing the Body Electric,” all my thoughts and emotions flooded together. While many can sit there and enjoy this very beautiful song, only aware faggots will appreciate the roots of the song in Walt Whitman’s poetry, as well as the connection between this song and the movie *Fame* (where the wonderful high school homo finally found his moment to shine). Because of this song’s strong ap-

plicability to our community and its ability to acknowledge spirituality in a way that I cannot imagine offending anyone, I was not surprised that it created a crescendo of emotion that had yet to overtly emerge from the audience. Gay choruses throughout the nation are proudly singing this song; it may yet become our first true “anthem.”

There was something quietly subversive about attending this concert, and I believe that we need to acknowledge the political impact of the emerging gay male culture. There is a thrill in marching through the streets of Boston with 10,000 other gay men and lesbians, as well as a sense of support, validation, defiance and solidarity. However, in a context that is not planned as an action directed towards straight people (and our marches need to be this way) or in which we do not even feel obligated to consider the needs of non-gay people, we are able to nurture support, solidarity and validation and *tone down* the defiance. Lesbian friends of mine have experienced similar personal and political thrills at women’s music festivals and I have often tried to imagine what kind of activity is an appropriate gay male counterpart. While I’m sure that some men have experienced these feelings at Radical Faerie weekends, or at the Hellfire Inferno (the S&M World’s Fair), and I sometimes feel similar highs on the dance floor at the Boatslip, I believe that gay men’s chorus concerts are working to strengthen us deeply — both personally and politically.

Ultimately I believe that, for many complex reasons, gay men will continue to identify with and find sympathetic counterparts among women singers. Whether I am engaged in a dancefloor celebration as the Weather Girls belt out “It’s Raining Men” (“God bless Mother Nature. She’s a single woman too. She took over heaven and she did what she had to do. She told every angel to rearrange the skies, so that each and every woman, could find the perfect guy.”), or sitting in front of the television, tears in my eyes as Barbra sings “The Way We Were,” or standing in the aisles applauding as Cris Williamson sings “A Song of the Soul,” I am still looking towards women to meet my cultural needs and transposing myself beyond gender lines to find people and issues with which I can identify. It is in the newly developed ability of gay men to create cultural configurations for our own community, and address our issues for ourselves in ways which can relate to broad masses of gay men, that we begin to break new ground — in our community, and within the musical soul of each of us.

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Odyssey of a Unicorn Sex and More Sex

By Nancy Walker

Jil Clark, famous news reporter and Circulation Manager for *GCN* works in a cubicle adjacent, almost, to my very desk, so it was impossible for me not to see her one day dangling a pair of handcuffs. "What's with them?" says I. "I'm going to cover a meeting at the Women's Center, on S&M. They are debating whether to let a lesbian S&M group meet there." "Yeah? What's the big deal? Why shouldn't they meet? What harm can that do?" I asked in my usual naive manner. "Some people there think S&M represents violence against women and a lot of the women involved in the center have been battered or raped, and people feel that having S&M proponents around would offend these women," was Jil's reply.

I told Jil that inquiry and discussion shouldn't bother anyone, and further that violence against women is perpetrated by men against the women's wills. As far as I know, S&M is freely entered into by the people participating in it, and no one is "hurt" against her will. That, to my mind, constitutes a considerable difference from "violence against women." When I said all this to Jil, she replied, "Why don't you write a column about this?" Why don't I?

OK, I am definitely not into S&M except as it applies to every love relationship in the form of Sex and More sex. But I am tremendously concerned about freedom of speech and the freedom to be whoever an individual happens to be. There are some people just as definitely into S&M as I am not. And, like it or not, these people have as much right to exist and to explore their desires as the rest of us have.

For the longest time S&M was tightly closeted. Now, however, a wave of lesbian S&M has surfaced and broken against our fair shores. The reaction, in great part, has been: "Don't come here to discuss your lifestyle, your fantasies, your fun, your affection, your hopes, your fears. You scare the shit out of us, so go away."

I realize that nothing is quite so simple. S&M must raise grim spectres in some people's imaginations. But that's just my point. Why not examine both the phenomenon of S&M and our reactions to it? Why not promote an on-going forum in which we can all toss our thoughts and feelings out on the table and poke around in them till we find out what's really happening at the inarticulate gut level?

When I first came to *GCN* one of the editors was sado-masochistic. The fact was not at all hidden. She was constantly talking about it and when not talking about it, she was soliciting and publishing articles about it. We had a positive epidemic of S/M pieces. I confess that I read very few of them with the exception of an article which was, I believe, part of a series on religion, and it claimed (rather forcefully, as a matter of fact; the argument was well-framed and convincing) that Christianity, by its very nature, is sado-masochistic. I puzzled over that one for quite some time. It still enters my thoughts on occasion.

After all, this is a largely Christian society, and any society based on pain and martyrdom is bound to have elements of S/M in it. S/M is present everywhere. Take a look around, especially at this most commercial of seasons. (It is not yet Christmas as I write this.) Christmas carols canned and coming at you from everywhere, Christmas carols live and coming at you, often off-key, from here and there. Salvation Army volun-

teers recruiting your money, ringing bells furiously in front of the department stores whose gleaming, expensive wares beckon while you hold back, unwilling or unable to partake. Or maybe you're lucky and you can buy whatever you want. Or you don't want to buy anything — for yourself or anyone else. That is probably the greater wisdom, but it is hardly ever achieved.

This year at Christmas time more people than ever, since the end of the Second World War, are without jobs, suffering tremendous economic pain, but these individuals are not spared the bombardment of their senses by what is the almost obscene advertising of an overwhelming array of items they can never hope to have, or, sadder yet, to offer their children who, like all children, see and desire so much. Most of us, as gays, are spared the torment of disappointing a hopeful child, of watching the light in the eyes obscured by tears. But we have ourselves and our others, some of us, and we have our friends and families and most people have the impulse to give, to spread happiness in some way, whatever way we can.

Our society is sadistic as hell. I don't think that can be denied. But there are many kind, gentle, generous people among us, so there is still hope, at least from my point of view.

And if society is sadistic, there must be a masochistic component too, or else the sadists wouldn't have anybody to practice on. Victims are all too often part of the reason they are victimized, but that seems too much like accusing the woman of the rape, instead of the rapist. We lure him on; he can't help himself. We are, therefore, guilty. I don't buy that one either, but if the individual woman is not in any way culpable, *Women* as a group probably are. If we had used the political power our numbers bestow upon us, something worthwhile would have been done about violence against women a long time ago. We have our work cut out for us.

In the meantime, what is this ritualized phenomenon called S&M? I once asked our one-time editor, "What do you do?" She replied, "Come to bed with me and I'll show you." Honest. I laughed at the preposterousness of the sug-

gestion, and I actually thought that she was kidding, but she said she wasn't. So I learned nothing from her that would stretch my horizons one inch further.

Now many people are beginning to *try* to discuss S&M among lesbians. I believe very strongly that people must exercise the right of freedom of speech and of assembly. I can disagree with everything that is said, but I want it to be said, in safety and in peace. I know many of us are angry about many issues, and maybe we think S&M is a convenient dumping ground for our anger, but we have represented a convenient scapegoat to the straight world for a very long time, and it is unbecoming as well as unjust for us to stifle elements of our own community.

That is not to say that any kind of behavior is equally as worthwhile as any other. I would not like to see any one segment of our community offered to the general public as truly representative of all things gay. We are a very diverse group of people, and we all have our counterparts in the straight population. I believe it is our duty to learn about each other, to attempt to understand each other, and also to be fair in our judgments. People should have the right to do whatever they want with their own persons, and any act freely entered into whether we agree or disagree with it, or think it is healthy or unhealthy (remember that homosexuality was a sickness and is still considered to be so by many people) is an act against which we have no right to protest.

As it developed, the Women's Center decided not to allow the S/M group to meet in the Women's Center's space. That is their right. People must be free to make decisions about what is their own property, space, time. We have to respect that, even if we don't agree with the particular decisions. The Women's Center is not the only place where an S/M group could meet. I trust they will find another space. I also understand that the women who have suffered from violence do not want to be exposed to issues that frighten them.

If we have not walked a mile in someone's shoes, how shall we know how they feel? I have, so far, been spared physical violence in my life, so it is not for me to judge

Continued on next page

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A Woman's Own Hot Times in the Steam Room

By Andrea F. Loewenstein
Chapter Four:

As the morning sun beat sadistically through the window, Claire Engelhamburger gave a deep sigh of complete and utter misery and crawled deeper inside the coils of her electric blanket. Since her heart had been so cruelly shattered months ago, life had lost its tastiness, and now, despite her valiant efforts, seemed to have the flavour of month-old Dunkin Donuts, left in the cupboard for the mice to shit on.

It was New Years day. Claire peered out at the street where two youngsters savagely whipped one another with the demolished miniature Hydrogen bomb sets Santa had given them for Christmas. Her head ached from the three hazelnut-cream dykeries she had imbibed the night before at the Downers bar, in a vain effort to loosen up and enjoy the holiday. "What you need is some sex," her friend Dickie Mittenholder had advised her before setting out on his routine visit to the wash-basins, baths, toilet bowls, and bidets of Greater Boston, all fixtures of the wet and seamy sinkhole of Gay Malehood USA. And so Claire had tinted her hair a magnificent shade of green and donned a borrowed pair of imitation piranha fish-scale pants, guaranteed to tempt the most delectable morsels of punk wumynhood to her bed. And what had she got for her troubles? A headache, that's what!

Grumpingly, she shucked on some old clothes, and barely comatose, crept to the wheel of her car and soon arrived at Women's Own, swarming with hung-over and dazed females, attempting to relieve their excesses of the night before with steam. There was Marcie Linguini, with a new sparkle and her pointed little stand-up breasts aquiver as she climbed into the whirlpool. And there was Friday Child the masseuse, looming delectably in the doorway of the massage room.

"I know!" Claire declared brightly. "Why it's just the thing, I don't know why I didn't think of it before. I'll treat myself to a massage for the New Year. At least I'll get touched, even if I do have to pay for it!"

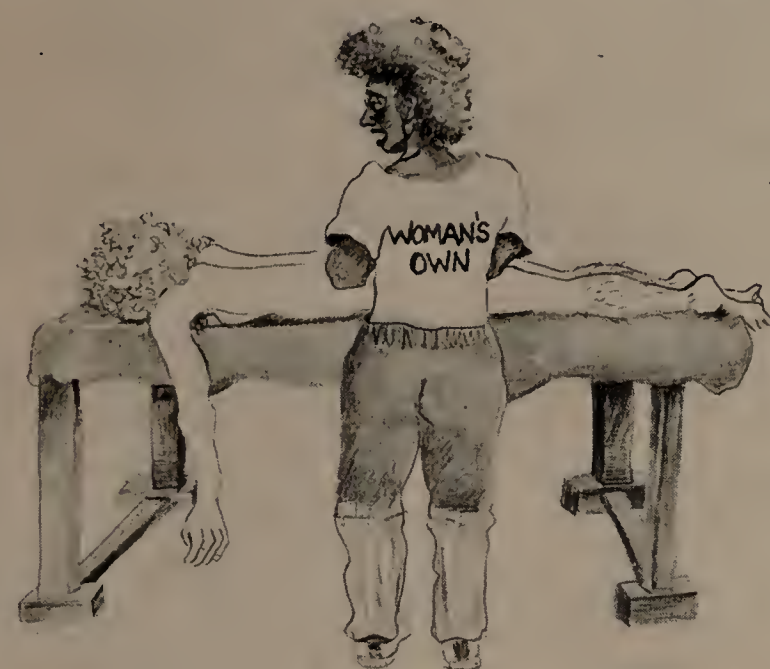
A bare few minutes later, Claire lay on the bench in limpid ecstasy as Friday's strong yet tender hands manipulated her body. Over and over those hands played their melody on her ever-yielding back for all the world like waves breaking against the ocean's everlasting bank. Now they cupped her buttocks gently yet firmly and Claire fought the urge to open her legs — to let those hands have their will!

"Turn over," whispered Friday clearly yet horsely, and turning over, Claire smelled musk-oil and wumun sweet sweat. She imagined those hands stroking her deeper, Friday's face coming closer, her tongue adding to the work of her hands . . .

"Stop it, Claire, it's just a god-damn massage!" she reminded herself, just in the nick of time. "Don't make a fool of yourself!"

• • •

"What the fuck is going on?" Friday Child demanded of herself. This had never happened to her during a massage before. She'd seen this schoolteacher, Claire, that Marcie had such a thing for around, but frankly she'd never been able to understand what the kid saw in her. All bones and elbows and serious looks, as far as she was concerned, nothing there to laugh with or hold on to. But now — it was as if some force



Ellen Grabiner

beyond her control had taken over her hands! As this womeens body writhed so trustingly beneath her, Friday suddenly felt she must touch every nook and cranny of the long pale back. More, she longed to come closer — to dig her very tongue into armpits, ears and other crevasses, to climb on the table beside Claire, and pull her closer, closer . . . What was wrong with her? True, her lover, Pony, was away for a month, but she had lived without sex before! What would the board of Polar Puncturitis say!

Brought to her senses by this sobering thought, Friday clenched her legs to restrain the wetness.

"Uh, Claire—" she managed to pant out between clenched jaws. "The-massage-is-over."

"I'll go for a swim" she decided. "The cold-shower routine." But as Friday's powerful crawl took her up and down the lanes, it seemed the force inside her only built. "Steam," she moaned, as she emerged once more on land. "I'll try the steam room . . ."

• • •

Marcie Linguini sat in the steam room glad that the steam was so thick today that you couldn't see anyone's face. Because if you could, someone might look at hers and see how turned on she was! Boy oh boy, it was like there was something in the air! Like she could almost just reach over for the nearest woman and start licking her tits or something weird like that! And what if it turned out to be Miss Engelhamburger, or her new friend, Friday, that did massages! Ever since Friday had told her about lesbians in the car that time she'd felt pretty sure she was one, but she'd thought she'd never know what to do if she ever got the chance. But now, all of a sudden . . . What was that weird kind of humming noise that she couldn't tell who was making it unless it was maybe all the women in there at once? Before she knew it, it was coming from deep in her own throat, too. And before she knew it, Marcie was reaching, reaching out to the woman next to her, a fat woman whose huge breasts and folds of warm flesh seemed to draw her in.

As she reached her goal she felt another pair of hands touching her, caressing her neck, then her back, then lower down . . . Marcie sighed in ecstasy and let it all in.

• • •

Could this really be happening? As the humming sound began, Claire groped her way through carressing tongues and hands, through steamy, open mouths, until she reached the dark shape she thought was Friday. Their mouths met first, and then, as Friday shifted, Claire's mouth groped downward through the soft curls

to the steamiest, moistest place of all. As her tongue began its dance she felt two — no four pairs of hands begin a dance of their own on her prone body.

• • •

An hour later, ten women, dizzy, hot, and satisfied, staggered out of the steam room at Woman's Own.

"Gee," commented Ida Littleneck as she licked her lips as if savouring the last drops of some delicious potion. "I'll have to write a poem especially for the steam room! Happy New Year, everyone!"

• • •

For their help with this episode the author wishes to thank Susan Fleischman and Ellen Grabiner.

More Sex

Continued from preceding page
the behavior of women who have been so seriously traumatized. I assume that the Women's Center's decision was a difficult one to arrive at, and was made in pain, not anger or meanness of spirit.

It is the holiday season. Whatever else transpires at this time of year (and much attacks the heart during these strenuous days) it should be a time for seeking peace, for offering forgiveness, for contemplation and quiet reflection. We should, I think, make a place in our midst for people in whose lives S/M plays a part. I, for one, would like to understand the phenomenon, speak to women involved in it, hear them discuss their lives, so that mine may be enriched by that information.

It is very hard for me not to associate love and acts of love with gentleness. I shun physical pain and would not willingly inflict it on anyone, so the world of S/M, aside from the aspects of it that are so deeply embedded in the fabric of our society, is completely foreign to me. Still, because we have all suffered, out of the pain of living itself, our community should extend a friendly hand toward those in our midst whom we do not fully understand. It seems to me that the very least we can do is listen.

Dr. Scott E. Borrelli

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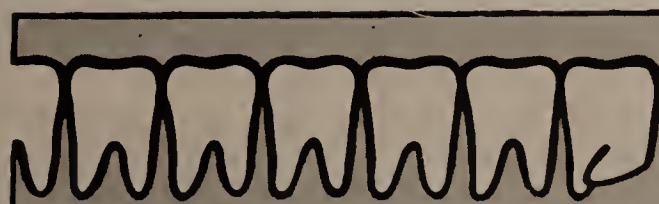
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Quick Gay Guide

Boston Area (617)

INFORMATION/SERVICE/SOCIAL

LESBIAN AND GAY HOTLINE (6pm-Mid.) Mon-Fri	426-9371
BAGALS (Boston Area Lesbian and Gay Schoolworkers)	
P.O. Box 178, Astor St., Boston, 02123	
Black Men-White Men Social/Support Group	
c/o GCN, Box 1, 187 Tremont St. Boston 02111	
BAGLY (Boston Alliance of Gay and Lesbian Youth,	
GCN Box 10GY, 167 Tremont,	
Boston 02111	497-8282
Boston Asian Gay Men & Lesbians	
c/o Glad Day Bookshop, 167 Tremont St.	
Boston, 02111	542-0144
Boston Gay Men's Chorus	625-3247
Boston Institute for Gay Studies	
Box 2750, Boston 02208	491-8245 or 720-0693
Boston Lesbian & Gay History Project	
c/o Interrante, 24 Greenwich Pk #1, Boston 02118	
Cauldron Exp. Theater, 22 Randolph St.	524-8575
Chiltern Mountain Club	275-1336
Box 104, 104 Charles St., Boston 02114	
El Comité Latino de lesbianas y homosexuales de Boston	
P.O. Box 365, Cambridge, 02139	783-5250 or 354-1755
Fathers in Transition (Gay/BI),	(Ex.Ctr.)266-0621
c/o GCN, Box 8, 167 Tremont St., Boston 02111	
Gay and Lesbian Physicians of	
New England	(617) 482-8874 or 247-5485
Gay Professional Men's Group	944-4818
Gay and Lesbian Speakers Bureau,	
P.O. Box 2232, Boston 02107	354-0133
Lesbian and Gay Folkdancing	661-7223
c/o GCN Box 5, 167 Tremont St., Boston, MA 02111	
Lesbian & Gay History Project	424-1993
Lesbian and Gay Hotline (6-12pm) Mon-Fri	426-9371
Merrymount Music Soc.,	
Box 401, 104 Charles St. Boston 02114	236-4888
Outreach Institute, Box 368, Kenmore St., 02215	277-3454
Parents and Friends of Gays	
76 Brook Hill Rd. Milton, 02167	436-5393
Project Place, 32 Rutland St. 02118	267-9150
Watchline (Fri-Mon 7-10pm)	262-5250

POLITICAL/LEGAL

B.U. Gay and Lesbian Legal Association	
B.U. Law School, 755 Comm. Ave.	
Cambridge Gay Political Caucus,	
c/o GCN, Box 2, 167 Tremont St., Boston, 02111	
Civil Liberties Union of Mass.	742-8020
GLAD (Gay and Lesbian Advocates	
and Defenders), 2 Park Sq., Boston	426-1350
Harvard Committee on Gay and Lesbian Legal Issues	
Roscoe Pound Hall, Cambridge, 02138	
Lesbian/Gay Prisoner Project	
c/o GCN, 167 Tremont, Boston 02111	
Mass Gay Political Caucus	262-1565
Box 179, 118 Mass. Ave. Boston 02115	
National Lawyers Guild,	
14 Beacon St., Boston 02108	227-7335

STUDENT

Brandeis U. Gay/Lesbian Coalition	
Box 2792, B.U. Waltham 02254	647-4724
Gay People at BU, c/o Program Resources Office	
George Sherman Union, Boston University.	
Gay/Lesbian Concern Group of Boston College	
Boston College, Chestnut Hill MA 02167	262-2473
UMass/Boston Lesbian & Gay Center	
Dorchester 02125	287-1900x2169
Harvard-Radcliffe Gay Info. (M-F, 6-12)	495-5476
Gays at MIT, Rm. 50-306, Cambridge 02139	253-5440
Northeastern U. Lambda 255 Eli Ctr., N.U., Boston 02115	
Tufts Gay Community,	
c/o Student Activities Office, Medford 02155	

WOMEN

Aradia Counseling for Women, 520 Comm Ave	
(Kenmore Sq.)	247-4861 x58
Cambridge Women's Center, 46 Pleasant St.	354-8807
Daughters of Bilitis, 1151 Mass. Ave.,	
Cambridge 02138	661-3633
Dyke Doctors (Lesbian Physicians, Med Students	
Health Profs)	354-5910
Gay Professional Women's Assn.,	
Box 308, Boston U Sta., Boston 02215	
Lesbian Lawyers and Legal Workers	723-6327
Lesbian Liberation, c/o Women's Center	354-8807
National Organization for Women	
99 Bishop Allen Dr., Cambridge 02139	661-6015
Somerville Women's Center, 1 Summer St., 02143	628-6311
Tufts Women's Center	628-5000 x3184
Women's Alcoholism Program,	
1348 Cambridge St., Cambridge 02139	661-1316

RELIGIOUS

Am Tikva	782-8894
P.O. Box 11, Cambridge, 02138	
Dignity, 355 Boylston St., Boston 02114	536-6518
Friends (Quaker) for Lesbian and	
Gay Concerns, 5 Longfellow Pk., Cambridge	227-9118
Integrity, P.O. Box 2582, Boston 02208	262-3057
Lutherans Concerned for Gay People	536-3788
Metropolitan Community Church	523-7664
Fr. Paul Shanley	964-0996
Unitarian Universalists Office of Lesbian/Gay Concerns	
25 Beacon St., Boston 02108	742-2100

MEDIA

Boston's Other Voice, WROR, 98.5FM	Dennis 353-0225
Common Ground, WMBR, 88.1FM	
Fag Rag	661-7534
Gay Community News	426-4469
Good Gay Poets	661-7534
Lesbian and Gay Media Advocates	
c/o GCN, 167 Tremont, 02111	542-5679
Musically Speaking (WMBR 88.1FM, Sun. 1-3)	
Melanie	494-8810
Women's Educ. Media, 47 Cherry St.	
Somerville 02144	666-0350

MEDICAL/COUNSELING

Alcoholics Anonymous	426-9444
Exodus Ctr., 25 Huntington Ave. 02116	266-0612
Gay & Lesbian Counseling Service	542-5188
Gay AIAnon (families of alcoholics)	843-5300
Mass Gay Nurses Alliance	
P.O.Box 1835, Buzzards Bay 02532	
Tufts Skin Care Clinic (VD treatment)	956-5293
TV/TS Support Group	
(Gender Center)	Martha 666-8280

Eastern Mass. (617)

INFORMATION/SERVICE/SOCIAL

Central Middlesex Social Club,	
Box 470, Maynard 01754	486-8177
Frenz & Luvers, Box 213, W. Boylston, 01583	
Gay Hotline	756-0730
Mass. Teachers Assoc./Gay Rights Caucus	
P.O. Box 75, New Salem 01355	
Montachusett Gay Alliance, Fitchburg	342-5117
North Shore Gay and Lesbian Alliance	
Box 806, Marblehead, 01945	745-3848
Survival Crisis Line	471-7100
So. Shore Gay & Lesbian Alliance	
Box 712, Bridgewater 02324	584-4997
Tri-County Assoc., c/o 219 East Main St,	
Milford 01757	473-3529

RELIGIOUS

Dignity Merrimack Valley, P.O. Box 321, Methuen 01844	
MCC Worcester, 2 Wellington St.,	753-8360

WOMEN

Everywoman's Center, Box 949, 14 Center	
St., Provincetown 02657 (4-6pm)	
New Bedford Women's Clinic	996-3341
Origlins, Inc., A Women's Center	
169 Boston St., Salem 01970	745-5873

STUDENT

Clark U. Gay Alliance, 950 Main, A-70	
Gay Outreach Assoc. for Lowell (Univ.) Students	
South Campus, Student Union Rm 348	453-3804
Salem State Gay Task Force	
Salem St. College, Salem 01970	745-0556 (ext. 209)

Western Mass. (413)

INFORMATION/SERVICE/SOCIAL

Berkshire County Gay Coalition, P.O. Box 1562,	
Pittsfield 01201,	442-1819
Lesbian and Gay Men's Counseling Collective	
406F Student Union, UMass, Amherst	545-2645
GALA (Gay And Lesbian Activists)	
Box 1084, Northampton 01061	
Help Line	664-6391, 664-6392
Pioneer Valley People's Gay Alliance	
Box 181, Northampton, 01061	586-5979
Dignity/Springfield, P.O. Box 1604 Springfield 01101	

WOMEN

Common Woman Club, 78 Masonic St.,	
Northampton 01060	584-4580
Everywomen's Center, Amherst	545-0883
Franklin Cty. Lesbian Alliance	
P.O. Box 235, Deerfield 01342	
Gay Women's Caucus, Amherst	545-3438
Lesbians United 33 Pearl St, Pittsfield, 01201	499-2425
New Alexandria Lesbian Library	
Box 402, Florence, MA 01060	584-7616
Southwest Women's Center	545-0626
Valley Lesbian Alliance	665-4705; 253-3082, 774-5464
Womonyre Books	586-6445

STUDENT

Hampshire College Ga* Men's Alliance	
Box 1355, Amherst 01002	
Lesbian & Gay Men's Counseling Collective	
406F UMass Student Union, Amherst	545-2645
Lesbian Union, 920 Campus Center,	
UMass, Amherst 01003	545-3438
People's Gay Alliance, 413 Student Union RSO 242,	
UMass Amherst 01003	545-0154
Williams Gay Peoples Union	
S.U. Box 3212, Williams College, Williamstown 01267	

Connecticut (203)

INFORMATION/SERVICE/SOCIAL

Conn. Gay Task Force, P.O. Box 1139, New Haven 06505	
Gay Switchboard, Hartford, M-S 1-11 pm,	
Sun 1-5 pm, P.O. Box 514, Hartford 06101	522-5575
Gay and Lesbian Switchboard, New Haven,	
P.O. Box 72, 06501; M-F 8-11 pm	624-6869
Gay Spirit (WWUH, 91.3FM) Thurs 8:30pm	
George W. Henry Foundation (counseling),	
45 Church St., Hartford 06103	522-2646
Greater Hartford Lesbian & Gay Taskforce	249-7691
Institute of Social Ethics/Gay National Archives,	
One Gold St., Suite 22-BC, Hartford 06103	547-1281

WOMEN

Gay Women's Collective, c/o Women's Center,	
Box U-118, UConn, Storrs 06268	486-4738
Heartroots Feminist Therapy Collective,	
22 Allen Pl. #B3, Hartford 06106	249-0504
Shorelnewoman	481-3575
Women's Center, Hartford, c/o Hill Ctr.,	
350 Farmington Ave, Hartford 06106	249-7691
Women's Center, Manchester Community	
College, P.O. Box 1046, Manchester, 06040	646-4900
Women's Center, UConn, Box U-118,	
Storrs 06288	486-4738
Women's Center, Wesleyan, Box WW,	
Wesleyan Sta., Middletown 06457	347-9411
Women's Liberation Center, New Haven,	
614 Orange St., New Haven 06510	436-2488

STUDENT

Alternate Lifestyles Awareness Group,	
Social Work House, Farnham Ave.,	
New Haven 06515	397-4331
Eros, Gay Students at Trinity College	
c/o Chaplain's Office, Hartford 06106	527-3151
Gay Alliance at Yale,	
P.O. Box 2031, Yale Sta, New Haven 06520	
Gay Alliance, UConn, Box U-8, Storrs, 06268	486-2273
Gay Alliance, Wesleyan, c/o Women's Center,	
Box WW, Wesleyan Sta., Middletown, 06457	347-9411
Lesbian and Gay Community at Conn. College	442-7458
P.O. Box 1295, New London 06320	
Gay Student Ctr. Yale, Box 2031, New Haven 06520	
Lesbian/Gay Student Alliance UConn	
W. Hartford 06117	523-4841 x-267
Lesbians, Wesleyan, c/o Women's Center,	
Box WW, Wesleyan St., Middletown 06457	347-9411
Yalesblans, c/o Yale Women's Ctr,	
5051 Yale Sta., New Haven 06520	

RELIGIOUS

Dignity/Fairfield County,	
P.O. Box 348, Belden Sta. Norwalk, 06850	
Dignity/Hartford, P.O. Box 72, Hartford 06141	233-8325
Dignity/New Haven, P.O. Box 285, West Haven 06516	
Integrity/Hartford, P.O. Box 3681,	
Central Sta., Hartford 06103	522-2646
Integrity/New Haven, P.O. Box 1777,	
New Haven 06507	787-1518
MCC/Hartford, P.O. Box 514, Hartford 06101	522-5575
MCC/New Haven, P.O. Box 1273,	
New Haven 06505	777-9808

MEDICAL/COUNSELING

Gay AA (Danbury)	748-5341
Gay Health Workers at YNHH,	
Box 2031, Yale St., New Haven, 06520	436-8354
Moonseed (counseling)	727-0379

Rhode Island (401)

Rhode Island Gay and Lesbian Youth	751-3322, 272-9247
Families of Gay Persons	723-0050
Gay Help Line	751-3322
Box 5671, Weybosset Hill Sta. 02903	8pm-midnight
Gay Community Services of R.I.,	728-9269
c/o 903 Broad St., Providence 02907	728-6023
Providence Gay Group of AA	331-2047
Counseling & Consulting	
161 Prospect Hill, Newport 02840	847-7229
Gay Women of Brown, c/o Sarah Doyle Women's Center,	
186 Meeting St., Providence, 02912	863-2189
Social Group for Gay Women over 25	
Box 22, 77 Ives St., Providence 02906	
Women's Growth Ctr.,	
97 Knowles St., Pawtucket 02860	728-6023
Brown/RISD Gay Students, Box 49, Brown U.,	
Providence 02912	863-3062
Brown U. Lesbian/Gay Alumnae/ Assoc.,	
GCN Box 5, 167 Tremont,	
Boston 02111	(617) 720-1870, 661-7223
Dignity/Providence, Box 2231, Pawtucket 02861	941-7235
MCC/Providence, 5 Junction St., Providence	272-9247
MCC Special Ministry (terminally ill, aged and	
handicapped), Rev. George McDermott	272-9247

New Hampshire(603)

Gay NH Intoline, 10am-10pm, Concord	224-6931
-------------------------------------	----------

Nashua Area Gays, P.O.Box 3472,	
Nashua 03061	424-3252
NH Lambda, Box 1043, Concord 03301; ,	
224-3785, 889-1416,	
746-3339; (crisis) 483-2592.	
NH Area Parents of Gays, 140 Kimball Hill	
Rd., Hudson 03051	(Sandi or Ron) 880-7219
Greater Nashua Area NH Lambda,	
Box 3541, Nashua 03061	889-1416
Speakers Bureau, Box 1043, Concord 03301	
Concord Area Gay Youth,	
Box 832, Concord 03301	228-0493
Concord Men's Group	
Box 832, Concord 03301	Joe 224-6931
Suncook Gay Prisoner Project	485-5612
Gemini, Keene Support Group,	
Box 461, W. Swanzey, 03469	
Seacoast Gay Men, P.O. Box 1394 Portsmouth 03801	
Full Circle, monthly calender of women's events,	
Box 235, Contocook, NH 03229	
Iris, a women's club	
40 Pleasant St., Portsmouth 03801	436-8958
Lesbian Feminist Collective, Box 47, Penacook	
Campus Gay Awareness, Mem. U, UNH Durham 03824	
Dartmouth Gay Students' Assoc.	
Hinman Box 5057, Hanover 03755	
Information Outlet	1-800-852-3311
Keene Klondykes, Box 261,	
Gilsum 03448	827-3766; 847-9589

Vermont (802)

Gay AA/Burlington	863-5164
Andrews Inn, Bellows Falls	463-3966
Central Vermont Gay Men, CVGM,	
Box 42, Barre 05641	
Gay and Lesbian Hotline of VT	862-4296
Gay Student Union, U of Vt, Burlington 05401	
Gay People at Middlebury	
Box D56, Middlebury College, 05753	
League of Gays (LOGS),	
Box 703, St. Johnsbury, VT 05819	633-4047
Social Alt. for Gay Men (SAM),	
Box 479, Norwich, VT 05055	(802) 649-1304 or (603) 448-3734

Southern Vermont Gay Men	387-GAYS or (603) 756-4226
Southern Vermont Lesbians/Gay Men's	
Coalition, P.O. Box 1034, Brattleboro 05301	
Southern Vermont Women's Health Center,	
187 N. Main St., Rutland, 05701	775-1946
Women's Center, P.O. Box 92 Burlington 05401	863-1236
Integrity, Box 126, Burlington 05402	864-7198

Maine (207)

Gay Phonline (Caribou)	498-6556
AWA (Male), Box 746, Old Orchard Beach 04064	
Bates Gay/Straight Alliance, Health Ctr.	
Bates College, Lewiston 04240	
Bowdoin College Gay/Straight Alliance,	
Brunswick 04011	
Center for Being, Box 45-A	
So. Harpswell 04079	833-6195
Dignity/Maine, Box 7021, Lewiston 04240	
Down East Gay Alliance, Box O, Ellsworth 04605	
Gay Peoples Alliance	
92 Bedford St., Portland 04103	780-4085
Interweave: Unit./Univ. Gay/Lesbian	
Community, Box 215, Augusta 04330	773-2121
Lesbian Rap Group, 92 Bedford St., Portland	
MCC Portland, Box 583	
Westbrook 04092	
Northern Lambda Nord, P.O. Box 990, Caribou 04736	
Maine Lesbian Feminists P.O. Box 125, Belfast 04915	
Portland Women's Community	
c/o D. Elze, 15 Deering Ave., Portland 04101	
Unitarian-Universalist Lesbian and Gay Caucus	
561D Brighton Ave, Portland 04102	773-2121
Wilde-Stein Club, c/o Memorial Union,	
U. of Maine, Orono 04473	
Parents & Friends of Gays	563-5856

New Jersey (201)

NJ Gay Switchboard	(609)921-2565
Gay Youth, Box 188, Howell 07731	
Gay Activist Alliance of Hudson County,	
Box 68, Uptown Hoboken 07030	
Dignity/Jersey City	436-6259
Dignity/Jersey Shore, Box 824, Asbury Park 07712	842-0837
Dignity/Metropolitan, Box 337, Irvington 07111	420-9482
Presby. for Gay/Lesbian Concerns	735-9714
Gay Activist Alliance/Morris County	
Box 137 Convent Sta. 07961	762-6217
Gay Activists Alliance of New Jersey	
Box 1734, South Hackensack 07601	692-1794
Gay People Princeton, Box 2303, Princeton 08540	
Integrity-Central NJ	
Box 1432, New Brunswick 08903	753-0618
Jacobin Press, Box 8011, Jersey City 07308	
Lambda Alliance, Box 223, Eatontown 07724	229-7949
Lavender Express (Publications), c/o Pat Freeman,	
Box 218, Kearny 07032	998-1023
Lesbian Feminist Collective, Box 4042,	
Allwood St., Clifton 07012	

Calendar

weekly events

sunday

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center for youth 22 and under from 3:30-5pm at Evangelist Church, 35 Bowdoin St. (Beacon Hill). Info: 497-8282. Please send all BAGLY mail to: GCN, Box 10GY.

Boston, MA — Black and White Men Together at Boston meets at 2pm the second Sunday of the month at 57 E. Springfield St. (So. End). Info: Richard 247-3043 or Tom 536-3392.

Cambridge, MA — Overeaters Anonymous, lesbian meeting. Old Cambridge Baptist Church, 1151 Mass Ave. Sun eves 7:30 pm, DOB office.

Framingham, MA — Tricounty Assoc. (Framingham, Millford, Franklin area). Social and support group for gay and lesbian community. meets Suns. Info: 376-4323 or 473-3529.

Boston, MA — "Musically speaking," women's music, ideas, announcements. WMBR, 88.1 FM. 1-3pm.

Boston, MA — Gay and Lesbian Physicians of New England. Second Sundays 2pm. Info: (617) 482-6874 or 247-5485.

Boston, MA — Merry Mount Music Society. Informal meetings and concerts for gay and lesbian musicians and music lovers. Info: 268-9423.

Boston, MA — "Sharing Voices," a monthly potluck supper and open reading for all women who write. First suns. Cauldron Experimental Theater, 22 Randolph St. (near Dover T Stop). 5pm info: 542-8575.

Boston, MA — Boston's Other Voice. (WROR, FM 98.5) 11:30pm.

Orleans, MA — Shoreline, a social group alternative to the bars on Cape Cod, meets second Sundays Info Box 1614. Orleans MA 02653

Acton, MA — Central Middlesex Social Club meets at 7:30pm. Info: 263-4882. All are invited.

Concord, NH — Concord Area gay Youth, support group for youth 16-22, rap session and social time Carpools & counseling available. Info: Scott or Joe 224-6931

Keene, NH — Potlucks and other fun get-togethers for lesbians. First Suns (2pm) and third Tues or Wed (6pm) Info: Keene Klon dykes. Box 261. Gilsum NH 03448

Central VT — Central Vermont Gay Men (CVGM) meets first Sun. of the month for socializing, business and a meal. Info: Box 42, Barre. 05641

Orono, ME — Wilde-Stein Club. Social/support group for lesbians and gay men. Informal, friendly and open meetings. Peabody Lounge, 3rd fl, Memorial Union, UMO. 7pm.

coming events

Portland, ME — Tenth Annual Lesbian and Gaymen Symposium in the planning stages. Details about planning meetings available from: Symposium X, Box 5301, Station A, Portland, ME 04101.

Boston, MA — "Pirates," the story of women living, loving and fighting for survival aboard the pirate ship Sea Witch 15 years after the nuclear holocaust. Every Fri. and Sat. eve thru Feb. 26. 8pm. Cauldron Experimental Theater, 22 Randolph St. (near Dover T stop, Orange Line, off Harrison Ave.). Tickets \$5 in advance, \$7 at the door. Work exchange available. Info: 542-8575.

Boston, MA — Preparations for a march as part of International Women's Day celebration. Alternate Weds. beginning Jan. 5. 7:30pm, UMass Boston, 100 Arlington St., Rm 622. Info: Lisa 646-7707.

Boston, MA — The Second Wave, a feminist journal of radical politics and literature, is opening its collective to new members. We are diverse in class backgrounds and age but we would especially welcome women of color, lesbian, heterosexual and bisexual, with radical and anti-racist politics. Experience or interest in one or more of the following would be good: layout, graphics, advertising, grant-writing, fundraising, sales and distribution, and editorial work. We are open to different levels of time commitment. Info: Sally 232-0117.

Northern VT/NH — League of Gays (LOGS) meets third Suns. Info: (802) 826-3618 or write: Box 703, St. Johnsbury VT 05819.

monday

Portsmouth, NH — Seacoast Gay Men. 7pm. Info: P.O. Box 1394, Portsmouth 03801.

Northampton, MA — Open Gay Men's Rap Group sponsored by Pioneer Valley Gay People's Alliance. 7-9pm. People's Institute, 38 Gothic St. Info: (413) 584-7903.

Nashua, NH — Nashua Area Gays meet 8pm. Info: Tony 424-3252, or write: Nashua Area Gays, Box 3472, Nashua 03061.

Portsmouth, NH — Diagnosis and treatment of sexually transmitted diseases. Men and women. NH Feminist Health Center, 232 Court St. 5-6:30pm. Mon. eves. Info: (603) 436-7588.

tuesday

Cambridge, MA — Lesbian SM support group. Every Tues. 7:30pm. Info: 776-7957. Open to lesbians supportive of or into SM.

Boston, MA — Urania: lesbian and bisexual women's SM support group. Safe, non-competitive space for women of all levels of experience to share political and personal aspects of our sexuality. 131 Cambridge St. 7:30pm. Info: Hathor 623-7258.

Cambridge, MA — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.) 8pm. Tuesdays and Thursdays. Info: 661-3633.

Pittsfield, MA — Berkshire County Gay Coalition meets 2nd and 4th Tues. Info: (413) 442-7772.

Hartford, CT — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691.

Manchester, NH — Manchester Men's Group, weekly support group for gay and bisexual men, meets Tuesdays at 7:30pm for coffee and discussion. Info: Joe (603) 224-6931.

New London, CT — New London Gay Men's Forum, support group for gay and bisexual men. Info: 447-0155 (Noon to 7pm).

Portland, ME — Gay/Lesbian Alcoholics Anonymous meeting at First Parish, Unitarian. 425 Congress St. 8 pm. Open to all.

Brattleboro, VT — Southern Vermont Lesbian and Gay Men's Coalition meets on the second Tuesday of the month at the Common Ground Restaurant, 25 Elliot St. 7:30pm.

wednesday

Boston, MA — Fathers in Transition, a group of gay/bi fathers meeting Weds. for friendship and support. Info: Exodus Ctr. 268-0612, or write: Fathers in Transition, c/o GCN Box 6, 167 Tremont St., Boston, MA 02111.

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY). New persons' meeting 8:30pm; general meeting and group discussion 7-9pm. For youth 22 and under. Evangelist Church, 35 Bowdoin St. (Beacon Hill) info: 497-8282.

Boston, MA — Boston Gay Men's Chorus meets every Wed from 7-10pm at the YWCA, 140 Clarendon St. (So. End). Info: 625-3247.

Boston, MA — "Images of Travel," photos by Susan Dorfman, will be shown thru Feb. 26 at the Cauldron Experimental Theater, 22 Randolph St. (near Dover T stop, Orange line, off Harrison Ave.). Info: 542-8575.

Portsmouth, NH — "Deathtrap," a gay thriller by Ira Levin, will be performed thru Feb. 6 at Theater by the Sea. Info: (603) 431-6660.

Boston, MA — Walt Whitman Exhibition (memorabilia, manuscripts, correspondence, etc.) on display thru Feb. 11 at Mugar Memorial Library, 771 Comm. Ave. FREE. 9am-5pm. Mon-Fri. Info: 353-3728.

jan 18 tues

Cambridge, MA — Jasmine, the musical duo of Michele Isam and Carol Schmidt, will perform in a jazz/pop sound at Ryles, 212 Hampshire (Inman Sq.) 9pm. \$3.

Boston, MA — GCN membership meeting. Come by for the (really this time) group pic, help make plans for the 10th birthday celebration, and meet new News Editor. 167 Tremont St. (5th floor). 6:30pm.

Cambridge, MA — Boston National Organization for Women (NOW) Lesbian Rights Task Force meets 4th Wed. of month at 99 Bishop Allen Dr. (Central Sq.) Plan lobbying, public educ. and consciousness raising. Info: 661-6015.

Boston, MA — Walk-in VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 16 Havitland St. (near Auditorium stop). 267-7573.

Boston, MA — Lunchtime for lesbians. Isolated during the workday downtown? Interested in a lunchtime hangout/discussion group? Come to 80 Boylston St. Rm 855 (corner Boylston and Tremont). Noon. Info: 542-5188.

Boston, MA — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

Cambridge, MA — Lesbian "coming out" group, new weekly open rap group, is now meeting at Cambridge Women's Center, 46 Pleasant St. (Central Sq.) 8-10pm. info: 354-8807

Cambridge, MA — Daughters of Bilitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

Hyannis, MA — Lesbian Support Group meets first Wed. of every month. 7:30pm. New members welcome. Orientation, social meetings. Warren Women's Center, 298 Main St. Info: 771-6739.

Nashua, NH — Greater Nashua Area of NH Lambda sponsors speakers and/or raps on the 2nd Wed. and 4th Thurs. 7:30pm. Business meets on 1st Sat. Info: (603) 889-1416.

Bridgewater, MA — South Shore Gay and Lesbian Alliance meets Weds. Info: 584-4997.

Hartford, CT — Lesbian AA meeting. Hill Ctr., 350 Farmington Ave. 8pm. Info: (203) 232-9737 or 742-8203.

Providence, RI — Transvestite/transsexual meetings. 8pm. Info: 272-9247

Hempden County, MA — Social/Support Group for Lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959.

thursday

Boston, MA — Boston Area Lesbian and Gay History Project. 7:30pm. Info: 424-1993.

Somerville, MA — TV/TS Peer Support Group. Gender Clinic. Info: Martha 886-8280.

Northampton, MA — Pioneer Valley Gay People's Alliance now forming. First and Third Thursdays. Info: (413) 586-5979.

Cambridge, MA — Lesbian Liberation, an open discussion group. 8-10pm. Women's Center, 48 Pleasant St. info: 354-8807.

Cambridge, MA — Lesbian Mothers, a new support group for women dealing with the issues of being a lesbian mother. Women's Center, 46 Pleasant St. 8-10 pm. Info: 354-8807 (Diane or Sandy).

20 thurs

Boston, MA — GCN proofreading. Call 426-4469 anytime to see how it's going if you want to come by and help out. Thanks.

Boston, MA — "The New Right and the Attack on Reproductive Freedom." Mobilization for Survival and the BU Women's Center present "Life and Liberty... For All Who Believe", a documentary on the Religious Right; and Marlene Gerber Fried of Reproductive Rights National Network. Conference Aud., Sherman Union, 775 Comm Ave. (BU Central Stop on Green Line) 7:30pm. Info: 354-0008.

21 fri

Boston, MA — Gay Community News volunteer night. Come help send out the paper to our subscribers. Find out who in your hometown gets it. Anytime after 6. Come to 187 Tremont St. (5th floor), near Boylston T stop. Call 426-4469 from Dunkin Donuts if downstairs door has been closed for the evening.

Cambridge, MA — "Annie Mae," a documentary on the federal gov't's attempt to cover up the brutal murder of Annie Mae

Cambridge, MA — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807

New London, CT — Lesbian and Gay community at Connecticut College weekly meeting. Discussion, planning and outreach 9pm. Fanning Hall Rm 412. Info: 442-7458

friday

BOSTON, MA — GAY COMMUNITY NEWS (THAT'S US!) ALWAYS NEEDS HELP SENDING OUT THE PAPER ON FRIDAY EVES. COME BY FOR A FEW HOURS TO OUR NEW SPACE AT 187 TREMONT (ON THE COMMON, NEAR BOYLSTON T STOP) ANYTIME AFTER 6 AND LEND A HAND. REFRESHMENTS AND GOOD TIMES! EVERY BODY WILL COME! INFO: 426-4469, THANKS!

Hartford, CT — Your Turt, a weekly drop-in center for lesbian and gay teenagers 7-9pm at the Hill Center, 350 Farmington Ave. (upstairs). Sponsored by the Coalition of Sexual Minorities

Pittsfield, MA — Weekly meetings of Lesbians United. Info: Women's Services center. 499-2425.

Concord, NH — Concord's Men's Group meets Fridays at 7:30pm for coffee and discussion 67 Thorndike St. Info: Joe 224-6931

Providence, RI — Rhode Island Gay and Lesbian Youth meets every Sat. from 1-5pm for youth 14-21 years of age. Info: MCC 272-9247 or Gay Helo line 751-3322 (eves)

Cambridge, MA — Amazon Lesbian AI-Anon. Mt. Auburn Hospital. (Living room, Clark bldg.) 8-9:30pm. Newcomers meeting from 7:30-8pm on the first Friday only.

saturday

Providence, RI — Rhode Island Gay and Lesbian Youth meets every Sat. from 1-5pm for youth 14-21 years of age. Info: MCC 272-9247 or Gay Helo Line 751-3322 (eves).



Boston, MA — Front Runners Boston, gay and lesbian running group. Info: 825-0181

Boston, MA — Chiltern Mt. Club. Regularly scheduled sports and outdoors events. General info: John 275-1336; Linda 734-4066; John 864-0823. Volleyball: Jay 262-4896; Basketball: Kieran 232-7229.

Aquash, a Mic Mac Indian who joined the American Indian Movement occupation of Wounded Knee, and the continuing struggle of Native Americans. Old Cambridge Baptists Church, 1151 Mass. Ave. (Harvard Sq.) Tonight, tomorrow, and Sun eves. at 7:30pm. \$2.50 donation.

Cambridge, MA — Am Tikva. Game Night. 312 Memorial Dr. 8pm. Bring games and munchies.

Boston, MA — Chiltern Mt. Club. Third Annual Carlisle Winter Outing. Info: Russ (617) 369-2849.

Orono, ME — Wilde-Stein Club dance at the University of Maine. Ram's Horn Cafe. 8pm. \$3 cover. Non-alcoholic.

Jamaica Plain, MA — Benefit party for Marge Dowder, disabled worker, at 9 Asticou Rd. (across from Forest Hills Sta.). Food, music, raffle, prizes. Alcohol and drug-free. \$4 or whatever you can afford. Info: 522-3239.

25 tues

Beverly, MA — North Shore Lesbian and Gay Alliance coffeehouse. Info: 745-3848.

27 thurs

Boston, MA — Boston Area Lesbian and Gay History Project. 7:30 pm. Info: 424-1993.

The deadline for Calendar items is Monday at noon for the following issue.....